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Η ΠΡΟΒΟΛΗ ΤΗΣ ΑΛΗΘΕΙΑΣ
OR
The BUL-WARKE of
TRUTH,
BEING

A Treatise of God, of Jesus Christ, of
The Holy Ghost, and of the Trinity in Unity, a-
gainst Atheists and Hereticks.

By ROBERT BAYFIELD.

Πρῶτα Θεός, μετὰ ταύτα λόγος, καὶ πνεῦμα σὺν αὐτοῖς.
Σύμφορον ὅπαντα, καὶ εἰς ἐν ἴοντα ἔκκερτο αἰώνιον.

Serapis ad Thulem.

Magna est veritas, & prevalebit. Tertull.

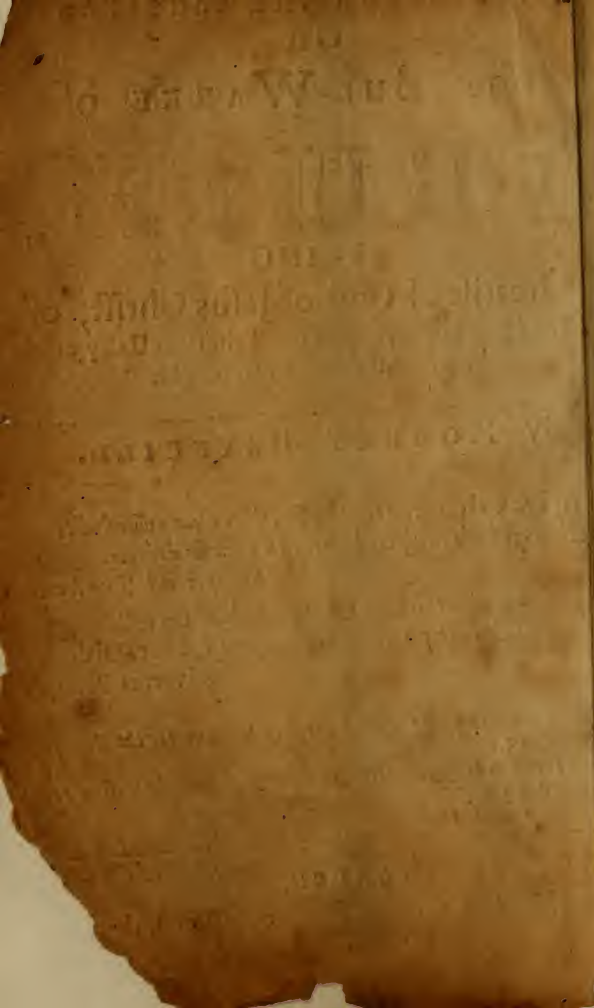
Veritas laborare potest, vinci non potest, Hier. Dialog.
adversus Pelag.

For we can do nothing against the Truth, but for the Truth
2 Cor. 13. 8.

Him that is an Heretick, after the first and second admonition re-
ject, Tit. 3. 10.

LONDON,

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ty of Conversion to Christianisme, and might not, many yeares since, have challenged the Garland from the whole, for the orthodox, zealous, and sincere profession thereof: hath of late produced, and doth at this unhappy day foster more swarmes of Hereticall and Atheisticall monsters, then any age, then any Nation hath been infested withall, such at least whose licentious practises, and insolent discourses in publick, do equally declare their wilde Ambition to be so accounted, as if the onely way to acquire the Reputation of being Transcendent Wits, were to seem able with bold and specious arguments, to impugn the greatest and most sacred verities. Yea, these proud Wits and curious heads are so extremely in love with their own shadowes, and do so highly admire their owne conceits, that they despise all the understanding and learning of other men, and as Saint Bernard saith, do thinke: Nusquam lucere solem nisi in cella sua, That all knowledge must live and dye with them: For the Devill saith in every heresie, in every error, Ego sum Christus, & apud me est veritas, I am Christ, and the truth is only here with me, as Athanasius sheweth against
th

To the Reader.

the Arrians: And Alexander Bishop Athanasius
of Alexandria writing to the Bishop of contra Arianos.
Constantionople, of the transcendent
pride and disdain of the Arrians saith, Alexander Episcopus Alex-
Neminem volunt ex antiquis patribus ander in Ep. ad
sibi comparari, ne unum quidem col- Alexand. Con-
legarum nostrorum vel ad mediocrem stantinop.
sapientiam pervenisse censent, sed
solos se sapientes, & sibi solis patefacta
esse mysteria arbitrantur veritatis,
That they thinke none of the ancient
fathers to be comparable to themselves,
that none of them which are contrary
to their tenents, have attained to any
measure of wisdom, and that they a-
lone are wise, and have the mysteries
of truth revealed unto them. And
therefore this despising of other mens
knowledge, added to that high conceite
which they have of their own, is the
cause they persist in those errors,
which their pride and ignorance have
most impiously hatcht, to the spoiling
and destroying of themselves and o-
thers.

Alas, it is sad & lamentable to consi-
der, how multitudes of people are led a-
way into dangerous & fearfull errors,
by these cursed and hereticall monsters,

who come unto them in sheeps cloathing, that is, a religious habit, like zealous and holy Christians: For they have many times more works of piety & charity, then many of the most orthodoxall professors of the Faith, their Almshouses are many, their Prayers frequent, and the strictnesse of their life might seeme to proceed from Angelicall hearts; but in all this they cannot be sayd to be vertuous, because these deeds, that are vertues in themselves, are directed by them to wrong ends, and are effectuall to bring others into their errors. And therefore these holy Hereticks are most profitable instruments for the Devills advantage, and most excellent Factors to enlarge his Kingdome: For had they been more wicked they had done lesse evill, when men would have more suspected them, lesse followed them, and lesse beleived them then they do: A most lamentable thing, to make vertues the steps and staires for themselves, and others to descend down to hell.

Mat. 4. 6.

Againe, as the Devill cited scripture to our Saviour Christ, to pervert the Truth of the scripture; so do these men use, *Adaptare ea, quæ bene dicta sunt*
ijs

ijs quæ male adinventæ sunt ab ipsis, ~
 To apply those things which are well
 spoken in scriptures, to those things
 which themselves have mis-invented,
 saith Ireneus, for so Valentinus mis- *Iren. lib. 1. c. 1.*
 applied scriptures, to confirme his er-
 rour of the thirty couple of Gods: so
 Manichæus alledged scriptures to de-
 fend his Duo principia, two fold
 God, or rather two Gods, good and
 bad, so Arrius, Appollinaris, and Eu-
 tiches, and all the brood of hereticks,
 were not ignorant in the bookes of
 scripture; and so all hereticks at this
 day do with the Hæna's voice, bring
 nothing else but scriptures, to kill
 soules with scripture misapplied; and
 therefore least with those fishes that are ~
 sportingly carried with the pleasant
 streames of Jordan, untill they do fall
 into the dead sea, where they doe sud-
 denly perish; so wee be led with their
 mis-interpreted scriptures, untill wee
 do unexpectedly fall into destruction,
 we should beware of them and take heed
 we be not seduced by them; yea, we should
 mark them and avoid them, and shun *Rom. 16. 17.*
 them as men wont to run away from *Iren. l. 2. c. 19.*
 venomous and ravenous beasts; for *Epiphanius contra*
Marcosian her.
 Epiphanius tells us they are like unto *34.*

the serpent called *Dypſas*, that poy-
soneth all the pooles wherein bee drin-
keth, ſo that all the beaſts which drink
of thoſe pooles, are ſuddenly poyſoned
and killed: Becauſe, as Tertullian
ſaith, This hath ever been the deſire
and ſtudy of hereticks, Non Ethni-
cos convertere, ſed Chriſtianos ever-
tere, not to convert infidells, but
to pervert and throw downe Chriſti-
ans from the faith, and therefore
Saint John ſeeing the heretick Cerin-
thus in a bath wherein the Apoſtle ba-
thed himſelfe, ran away from him as
it had been from a Lion: And Ireneus
ſaith, that *Tantum Apoſtoli & eo-
rum diſcipuli habuerunt timorem,
ut neque verbo tenus communicarent
alicui eorum qui adulteraverant veri-
tatem*, the Apoſtles and their Diſci-
ples did ſo warily ſhun all hereticks,
that they would have no communicati-
on with any of them that had depraved
the truth of Chriſt. And no marvell,
for as errors in praſtiſe are like a
fretting Leproſie, of a contagious and
ſpreading nature, ſo errors in judge-
ment are very diffuſive alſo, A little
Leaven leaveneth the whole lump,
and hereticks falſe Doctrines fret and
ſpread

Tertull. de præ-
ſcrip. c. 42.

1 Tim. 3. c. 3.

1 Cor. 5. 6.

2 Tim. 2. 17.

spread like a Gangren, for no opinion is so monstrous, but if it hath a Mother, it will also get a Nurse: Wofull experience in these times, wherein the golden reines of Church government are wanting, doth cleerly evince the truth thereof. But yet the Lord doth seldome suffer the Authors, and cheif fomenters of heresies even in this World to go unpunished, as fully will appear in these ensuing examples.

Blasphemous Arrius, that denyed the consubstantiality of the son of God with his Father, did, by the dreadfull judgement of God, burst in sunder, and after the manner of Judas Iscariot his bowells gushed out, so when diverse of the Arrian Bishops intended to meet in a town of Nicomedia to consult about the propagation of that wicked heresie, the Lord to prevent their purposes, did overthrow the town by a fearfull Earthquake. so Montanus that proclaimed himself to be that Paracletus, the comforter which our Saviour promised to send unto his Church, and his two feminine Prophets, those lewd Dames Priscilla & Maximilla did end their lives on Judas his Tree: so Paulus Samosateneus

Ruff. l. 1. c. 13.

Sacerat. Eccles.
hist. l. 1. c. 25.

Idem l. 1. c. 22.
et l. 2. c. 39.
John 16. 7.

Euseb. Eccles.
hist. l. 5. c. 13. &
14.

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Hieron. in ca-
talog. scrip.

Euseb. Eccles.
hist. l. 7. c. 30.

mosatenus that denyed Christ to be the naturall sonne of God, was miserably plagued by the hands of God and being deprived from his usurped Bishoprick, he was excommunicated from all the Churches of God. so Manes of whom the sect of the Manichees took their denomination, that had congested together many odious heresies, as saint Augustine sheweth. was at last taken and imprisoned by the King of Persia, and by his commandement hee was flead alive, and his skin filled full of chaff, and set up as a wofull spectacle before the gate of a certaine City in Mesopotamia, saith Eusebius, so Simon Magus that taught many abominable heresies, attempting to shew his power to the people by flying in the air, fell downe, brake his Thigh and dyed miserably; so Nestorius who spake against the union of the divine and humane nature of Christ had his blasphemous tongue rotted in his mouth, and consumed with wormes, and at length the earth opened her mouth and swallowed him up; so Cerinthus an arch heretick, being in a Bath at Ephesus, the bath fell upon them and his associates and killed them; so Heraclius the Em-
perour

perour infected with the heresie of the Monothelites, having raised a great Army against his enemies, fifty thousand of them dyed in one night, whereupon hee presently fell sick and dyed: So Constance the Emperour a Monothelite was slaine by his own servants, as he was washing himselfe in a Bath. And so I might recount many others, whose tragical ends from Gods Judgements do sufficiently shew Gods hatred against all heresies.

Now touching prophane Atheists, they are so addicted to the world that you shall never perswade them to think that there is a God, or a Christ, or a Devill, or a heaven or a hell, but these Fooles have sayd in their hearts there is no God, and with the Sadduces they beleeve that there are neither angels nor spirits, first nor second, good nor bad; omnia certo tramite vadunt, all do run in a certaine crosse path, as Claudian saith, incerto fluerunt mortalia casu, all fall out by hab nab; a' by chance, and that is the end of all; and so this cursed and atheisticall crew of incredulous men, Pejores & tardiores ad credendum, quam ipsi daemones, are worse herein, and slower

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Paul. Diacon.
l. 15.

Acts 12. 22. 23.

val. Max. l. 1.
Fulgen. l. 1. c. 2.

to beleewe then the very Devils, as Saint Augustine saith: And therefore the death of an Atheist, commonly is most miserable: Either burnt as Diagoras; or eaten up with lice, as Phericides, or deuoured by dogs, as Lucian, or thundershot and turned to ashes as Olympius, or eaten up of worms as Herod Agrippa, or throwne downe from an high place and broken in peeces as Daphida, or slaine by his servants as Commodus, and Heliogabalus, or slain with a thunder-bolt, as Tullus Hostilius, or struck with madness as Francis Ribelius, or kills himselfe, as Strozze and Periers, or pined to death, as Jodelle. However descending impenitent into hell, there he is an Atheist no longer, but hath as much religion as the Devill, to confesse God and tremble: nullus in inferno est Atheos, ante fuit.

On Earth were Atheists many,
In Hell there is not any.

All speak truth when they are upon the rack; but it is a wofull thing to be helles convert. And so you see how the justice of God never preserveth Atheists and Hereticks even to the extreamest execution.

Against both these implacable, though
maies

alwaies foyled enemies to divine truth, have I built this Bulwarke, which wanteth neither the strength of Ordnance, provision of victualls, nor the pollicy of most worthy Captaines and good souldiers. For,

First, Against the wretched Atheists I have placed the Learning of the Gentiles, because that to alledge scripture to an Infidell, is to no more purpose, then if he alledged the Jewish Cabalist, or the Turkish Alcaron unto a Christian. And that it is lawful for us to use the learning of the Gentiles, is easily proved: For we finde, that not only the Fathers of the primitive Church, as Justin Martyr, Clemens Alexandrinus, Tertullian, Origen, Cyprian, Lactantius, Firmianus, Ambrose, Hierome, Augustine Fulgentius, Venerable Bede and all the rest did alledge the authorities of their precedent Fathers, and of the best heathen Authors, but also the Apostles and Prophets themselves did alledge the sayings and testimonies of the Heathen writers: For Moses was learned in all the learning of the Egyptians, and was therefore likened by Clemens A-
*Clemens Alex.
strom. lib. 2.
Dan. 4. &c.
citeth 6 Ezra 1.*

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Acts 17. 28.

I Cor. 15 33

Titus 1. 12

citeth the Decree of Nebuchadnezzar, and the Decree of Darius, and the Edict of Cyrus King of Persia, and Saint Paule useth the Testimony of Aratus against the Athenians, of Menander against the Corinthians, and of Epimenides against the Cretians, and out of the Jewish Talmud hee borroweth the names of the Magicians of Ægypt, Jannes and Jambres that resisted Moses, for they are not found in all the bookes of the Old Testament. And therefore as it was lawfull for the Israelites to rob the Ægyptians of all their Jewells, and most precious things that they could get of them, so it is lawfull for us to take the best things that we can find, either witty saying, fitting similitude, or memorable story in all the writings of the Heathens, and to transport them, (as Salomon did the wood of Lebanon for the building of Gods house, and the gold of Ophir to make the Temple of Jerusalem the more glorious) from the prophane use of the first Authors unto the divine edifying of Gods Church.

Besides, It is the cleereſt evidence in the world that can be produced, to convince

convince any man when hee is made a party in the prooffe, a witnesse in his own case, and a Judge against himselfe: For what can any Gentile object for himselfe against us, that hee doth not beleieve in Jesus Christ, when he perceiveth our truth confirmed, and himselfe convicted out of the learning of the Gentiles? what can the Philosopher say, when hee seeth himselfe confuted by Philosophy? or what testimony can a few require better then a proof produced out of his owne Cabballs and Talmud? and therefore as Eliphaz saith of vain boasters, that their own words condemne them, so humane arts being divine gifts, wee may lawfully use them, to cut off Goliaths head with his owne sword, or to beat down Hercules with his own club, that is, to confute the Gentiles out of the learning of the Gentiles, and so we finde, that not only in former times the Prophets, Apostles, and Fathers of the primitive Church have practised the same course; but also in later times, Aquinas, Mornæus, Doctor Fotherby, late Bishop of Salisbury, and diverse others, have out of Trismegistus, Homer, Plato, Aristotle

Job 15. 5. 6.

stotle, Cicero and the rest of the Gentile Doctors, confuted the superstitions of the Heathens, and confirmed the truth of Christian Religion.

Secondly, Against the wicked and cursed hereticks, I have used the sacred scripture, whose excellency above all humane learning, I shal breifly set forth and conclude. Such is the excellency of scripture-learning, which containeth in it florem delibatum, the flower and very Quintessence of soul-saving wisdom, that wee may say of it, as the Philosopher sometimes spake concerning the knowledge of the soule of man, A small and dim knowledge of it, is to be valued far above a greater measure of cleerer insight in any other science. For the inspired scriptures is the infallible rule of Faith, the unmoveable ground of Hope, the perfect guide of Life, the soules storehouse of Provision, the spirituall Magazeen of Munition, the sacred fellow of Devotion, the divine subject of Contemplation, and the everlasting spring of celestiall consolation. It is (as saint Gregory saith) like the deepest Ocean, wherein the greatest Elephant may finde sea room enough to swim,

and

*Aristotle de au-
t. 1. & præf. an-
tiq. lect. præstati-
pauculo ex me-
liore scientia
degußasse,
quam de igno-
bilioribus multa.*

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and yet never sound the depth thereof; and like the shallowest foord, wherein the silliest Lamb may easily wade without any danger of drowning: And as Fulgentius saith, it hath strong meat for the best stomachs, and sweet Milke for the tenderest babes. It is a pavoury of wholesome food against feigned Traditions, a Phisitians shop against poisoned heresies, a pandect of profitable Lawes against rebellious spirits, a treasury of most costly Jewells against beggerly rudiments; and it is wisdom without folly to direct us, riches without poverty to honour us, and strength without Weaknesse to maintain us: For that it will instruct us in life, comfort us in death, and glorifie us in heaven. The canonick bookes of the Old and New Testament, are exact Maps of the heavenly Canaan, drawne by the Pencill of Holy Ghost, the authentick records of the Church, the deeds of Almighty God, and Evidences of mans salvation. Yea, The arguments to prove the divinity of scriptures are, the venerable antiquity, matchless majesty, lively efficacy, beautifull harmony, incomparable purity, invincible perennity, and continuance of them;

Fulgent. Ser. de
confess. Habet
& quod robu-
lus comedat,
& quod par-
vulus sugat.
Basil in Psal-
mum primum

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manger the injury and iniquity of times, and Tyrants who have sought to suppress them, Besides, the confirmation by miracles, confession of Martyrs, destruction of oppugners, fulfilling of prophecies, consent of Churches; yea, assent of adversaries: As first of hereticks; who in oppugning of scriptures do yet alledge scripture to their owne utter destruction. Secondly of Jewes, Gods Library Keepers, as Saint Augustine calls them, who studiously read and curiously kept the Bookes of the old Testament, by a singular providence of God, for our benefit and behoof. Thirdly, many heathens, being convinced in their consciences, have sealed to the truth of the scripture, by their testimonies, and confessed them to be divine, for Porphyry testifieth that Moses hath written the history of the Law truly, and Numenius the Pythagorist recites Moses's history, almost word for word, testifying that he was a great Divine.

But we have better testimonies, even the holy scriptures themselves, which do not only establish our faith, but also instruct our Reason, furnishing us with arguments, rationally, to prove their truth to be sacred and their authority

2 Pet. 3. 16.

1 Pet. 3. 15.

1 Jo. 1. 8.

Eze. 18. 25. 29.

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thority divine: Yea further, The Scripture is proved to be the word of God, by the Majesty of it, which, besides the stately plainesse of the stile far surpasseth the creatures capacity; the fathom of flesh and reach of reason. There is no jot or tittle of it that savours of earthlineffe: Every word of Gods mouth is pure precious and profitable, not a syllable superfluous. The very majesty of the sentence is such as cannot be conceived, and yet its alwaies more powerfull in matter, then in words. Humane writings may shew some faults to be avoided, but give no power to amend them: What words of Philosophers could ever make, of a Leopard a Lambe; of a Viper a Child; of a Lecher a chaste man; of a Nabal a Nadib, or of a covetous carle a liberall person? Philosophy may civilize, not sanctifie; hide some sins, not heal them; cover, not cure them: But the efficacy and virtue of the scripture is such, that it produceth the love of God, and our enemies; it purifieth the heart, pacifieth the conscience; rectifieth the whole, both constitution, and conversation of man; yea it taketh him off from the delights of the world and the flesh; maketh

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maketh him glory in afflictions, sing in the flames, and triumph over death. All these, and more do necessarily conclude the divine verity and authority of the sacred scriptures.

Moreover, if we will open our eyes to see and bring our Judgement to discern; we may soon perceive that, besides the truth of scripture, which will admit no comparison with any writings, there is more learning in Moses, then in all the learned men of the Gentiles; more Rhetorick in Esayas Prophecies, then in all Tullies Orationes; more Logick in Saint Pauls Epistles, then in all Aristotles Analiticks: there is sweeter musick in King David, then in all the Lyrick Poets of the heathen; there is better Philosophy in Job, then in all the Philosophers of Greece; there is truer Morality in Salomon, then can be found in all humane Ethiques, and there are more heroick vertues, and martiall prowesse in Joshuah, Judges and the Chronicles, then can be fetcht out of all the Greeke and Romane stories, and you shall finde more patheticall expressions of sorrow and greife in a little more then one leafe of

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of Jeremiahs Lamentation, then you can finde in the mournfull Elegies of the Poets; you shall read such ravishing Encomium's of true love, in eight little Chapters of the Song of Songs, as the like are not to be found in all the Epithalamium's of the world and you shall see more elegancy of expressions, more excellency of demonstrations, and more admirable allusions in our Saviours Doctrine, then can be collected out of all the millions of volumes that are extant. And therefore by Gods word, Hushai was made a wise Counsellour, Solomon a wise King, Joshua a wise Captaine, and Timothy a wise divine. Gideon overcame the Midianites, David the Philistines, Jehoshaphat the Amonites, the Isralites the Canaanites, and all godly men the Flesh, the Devill, and the worlds vanities. By it Kings raigne, Princes decree Justice; all things are governed, the Foundations of the Earth were layd, the Heavens established, Treasures and substances are inherited. Also by it Man is blessed, his Faith is encreased, his soule is converted, his Under-

a 3 * standing

derstanding enlightned, his heart cheered and changed, his corruptions mortified, his thoughts purged, his affections sanctified, his memory with good lessons stored, his will to Gods will conformed, his speech with grace is seasoned, his dayes are prolonged, his yeares augmented, his sleepe is secured, his walkings guided, and all his actions to Gods glory wholly directed.

Yea further, By Gods word, The ignorant men are instructed, disordered men reformed, the afflicted in heavynesse comforted, the dull in memory quickened, the cold in zeal inflamed, and the distressed in want releived, by it, the Righteousnesse of God is revealed, the Church is sanctified, truth is preached, errorr convinced, vice corrected, good life directed, death avoided, and life eternall through Christ obtained. In keeping then of Gods word, there is great reward; therefore it will be worth our paines to sequester our spare time, from the necessary duties of our calling, to the reading hearing and meditating upon the word, which through the spirit of grace and devout prayers, will enlighten our understanding, with the knowledge of God, enflame our affections
with

with the love of God, and establish our hearts with the promises of God; yea, it will moderate our joyes with the fear of God, mitigate our afflictions with the comforts of God, and regulate all our thoughts, words, and deeds with the precepts of God. Theodosius the Emperour, and Alfred King of England, are renowned in hystory for their assiduity in reading of the scriptures, and concerning Alphonsus King Arragon, it is recorded that he did fourteen times read over the Old and New Testament, with Commentaries upon the same. It is an exercise well be seeming the highest as well as the lowest, to be wel versed in the book of the high God; which alone is able to make a man wise unto salvation. Let us not therefore dive continually in humane arts and secular sciences, full of dregs and drosse, but let us rather digg into the mines of gold of Ophyr, where every line is a veine of precious truth, and every page a leafe of Gold. Indeed, in other books some truth is taught, some good commended, and some kind or part of happiness promised: but in the inspired Oracles of God, all truth is taught, all goodnesse commanded, and all hap-

pinesse promised, nay we may invert the words with Hugo de sancto victore, and say, Quicquid ibi docetur est veritas, quicquid precipitur bonitas, & quicquid promittitur fœlicitas, *All that is there taught is truth, all that is there commanded is goodnesse, and all that is there promised is happinesse.*

Amongst the Ancients, Chrysostome likens the holy scripture to a Treasury, to a Fountain, to an Apothecaries shop, Jerom to a Table richly furnished with variety of delicates, Ephrem to an armory, Basil to a looking-glass Chrysost. to a pleasant garden, and Cassian to a fruitfull feild. But to what purpose serveth a Treasury, if wee make no use of it? or a Fountaine, if we draw no Water thence? or an Apothecaries shop, if we fetch no Medicine thence? or a Table furnished with varieties, if wee tast not of them? or an Armory if we take no weapons thence? or a looking-glasse, if wee behold not our faces therein? or a pleasant Garden, if we gather no flowers or herbs thencein? or a fruitfull feild, if we reap no fruit therein? Surely to no purpose at all. That wee may then make use of this Treasury, draw Water from this living fountaine, take
medicinall

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medicinall confections from this Apothecaries shop, tast and eat of this well furnished Table, weapon our selves from this armory, behold our faces in this glasse, gather fragrant flowers in this Garden, and fruit from this fertile seild, Let us be diligent in perusing the sacred writings of the Prophets and Apostles, let us write them in the table of our hearts; yea, let us teach them diligently unto our children talk of them when we sit in our house, and when we walke by the way, when we lye down, and when wee rise up; so shall we shine every day more and more gloriously in all sanctity, and at last be able to look death in the face without dread, the Grave without fear, the Lord Jesus with comfort, and Jehovah blessed for ever with everlasting Joy.

Dent. 6. 6. 7.

Thus Gentle Reader, I thought good to tender thee a preparatory Advertisment of some things, (whose precognition is necessary) before thou entrest this Bulwark of truth, which I know wil pass under the censure & judgment of divers sorts of men, some are ignorant & cannot judge, Et ideo grave iudicium est ignorantis, and the ignorant man, the severer Judge, others are,

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*Aug. contra
Fauß. l. 22. c.
43.*

too rash, and are ready to censure it, before they read it; others are malicious, maligning and depraving other mens labours, and I know there be many Momus-like, Qui, vel non intelligendo, reprehendunt, vel reprehendendo non intelligunt, that do shew their folly in reprovving others, when out of envy or ignorance they blame that good of others, which they have not or know not themselves: and for these there is none other helpe, but to be carelesse of their censures, and to pray against their wickednesse. Yea, Let them go on, say what they will, Ego sic vivam ut illis fides non habeatur, I hope God will give him grace to fear him and not them: And I hope the Godly Reader of this little Tract of mine will finde some profit by it, for the most necessary, & sublimest points of divinity, are here breisly and yet fully handled, and I rejoyce in this, that I deliver what I learned, and not what I invented, as Lyrinensis speaketh. Let no man now challenge me for usurping another mans Office, or Trespassing upon Divines; I cannot see but Divines and Phisitians may well agree together. Both are busied about curing

To the Reader.

ring of diseases, either spirituall or corporall, and here is a medicine for both. Besides, although I have thus laboured out of my calling as I am a Physician, yet I am not out of my profession as I am a Christian. What I have written, I intended for a publick benefit, & I do willingly submit it to the judgment of Gods Children, they must all confess, it is the last hour of the worlds age, wherein iniquity is increased, impiety is enlarged, and all charity is almost abandoned, all things growing worse and worse by continuance, Et Satanas tanto ferventior ad sævitiam, quanto se sentit viciniorem ad pœnam; and Satan having the greater rage to drive us to transgression, by how much the nearer he perceives himselfe to destruction, and therefore, let men say what they will, yet seeing we may truly demand of them, quid audiam verba, cum videam contraria facta? What booteth all our knowledge, seeing wee do nothing that we know, nor know nothing indeed as we ought to know, I say that it cannot be amisse to do what we can, to expresse those things that may best make for our happiness, and I know these points are necessary to be known,

An Advertisement

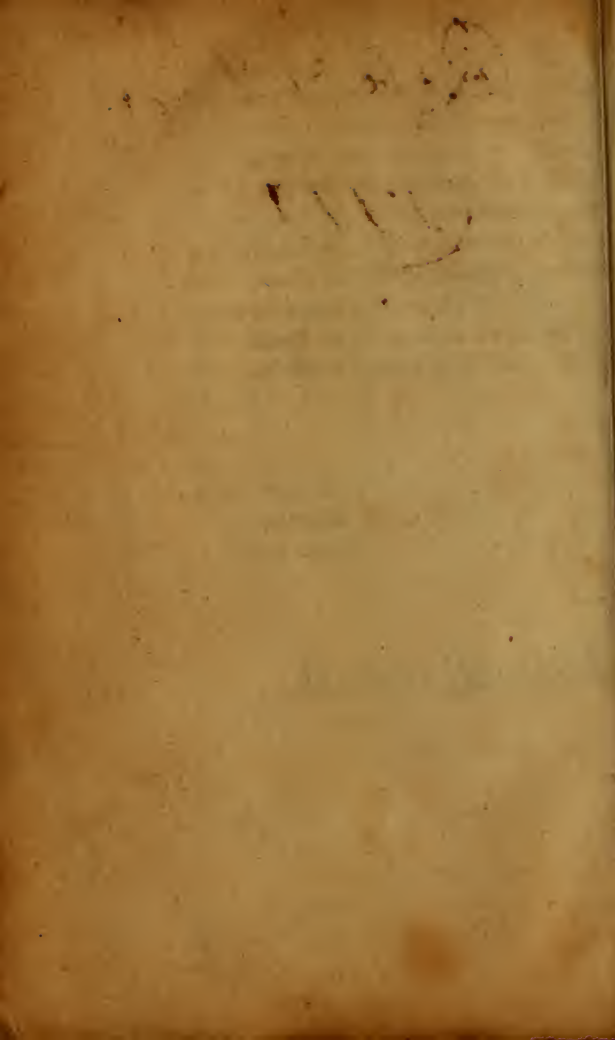
knowne, and most profitable to be
 practised by all Christians: Read
 them then, and I will pray to God
 that he will give the grace, Fæli-
 ceter currere & fælicius in Christi
 pietate cursum tuum consummare, to
 understand what thou readeſt, to be-
 lieve what thou understandeſt, and to
 practise what thou beleiveſt, that ſo
 thou mayſt attaine unto everlaſting
 life, through Jeſus Chriſt our Lord,
 Amen.

From my Study
 in Norwich,
 Feb. 3. 1656.

Robert Bayfeild.

Robert Lovel

(1719)



The Stationer to the
READER

Having been informed by
several of my friends that
they had not seen the
new edition of the
Stationer's Manual, I
am obliged to inform
them that it is now
published.

Providence

John T. Cady



The Stationer to the R E A D E R ,

Reader ,


I*F in this Tractate, the Quotations
of Greek and Latine do offend thee ,
let them be unto thee as countrey stiles ;
stepping over them, thou loosest not thy
way by them ; for their Expositions
follow them.*

Imprimatur

Edm. Calamy.

CHAP. I.

OF GOD.


T must be the *cheifest* The *cheifest*
 care of all that would happinesse of
 be happy, *to know God,* man is to
 which is the *cheifest* know God.
 happinesse of all; and Joh. 17. 3.
 therefore our Savi-
 our faith, That *this is eternall life, to*
know him to be the onely true God, and
whom he hath sent, Iesus Christ: Yet
 the misery of mans nature is so great,
 that whereas it was created to the
 bright knowledge, and even the ve-
 ry image of God, it is fallen so far,
 as it is not onely ignorant who, and
 what God is, but also maketh dis-
 putation, whether there be any God
 in Heaven or no; who hath care o-
 ver the World and humane affaires;
 as *Ovid* confesseth of himselfe, *Solli-* *Ovid Amor. l.*
citor nullos esse putare Deos. And in- 3 *Eleg. 3.*
 deed it is very sad and dreadfull, that
 these

these solicitations and suggestions of Satan have prevailed, not only with diverse of the Heathens, but also with many Christians, even in these our dayes, which as *Iustin Martyr* ob-

Iustin Martyr
in dial. cum
Trypb. p. 153.
Vide etiam
Theodorei. de
Provident. Ser.
1. 10. 2. p. 576.
Psal. 14. 1.

serveth, are so called, and yet are *nullius numinis cultores*, no better indeed then plaine Atheists, though not such, as *Diagoras* and *Theodorus* that did plainly deny all Deity, but such as the Prophet *David* speaks of, that say in their hearts, *There is no God*, because they cannot see him: yet let all such fools, Atheists, Heathens, and wicked persons know, that they err and are deceived, not knowing the Scriptures. *No man can see God and live: No man hath indeed seen God at any time* with the bodily eye (and yet there is a God) who as he will be worshipped with the worship of the spirit spiritually, so will he be seen with the eyes of the spirit inwardly. Thou hast a soule and yet thou *seest it not*, there is a winde and yet thou perceivest it not. So there is a God though thou see him not. The which to averr (contrary to the fools saying, Atheists living, Heathens worshipping, and wicked

Math. 22. 29.
Exod. 33. 20
Joh. 1. 18.
Joh. 4. 24.

Gen. 1. 1.
Deut. 4. 35. &
6. 4.

wicked persons thinking) there are
in generall six things that do mani-
festly and apparently prove that
there is an everlasting and incompre- I Cor. 8. 6.
hensible One, to wit, *Elohim, El, E-* Psal. 83. 18. &
jeth, Shaddai, Jah, Jehovah, God 86. 10.
alone in persons three, but in essence Psal. 68. 4:
onely one, I Joh. 5. 7.

1. Gods *Works of Creation*, which Psal. 19. 1
is a long Volume, and especially a- Rom. 1. 20.
bove all the rest, the *Soule of Man*
breathed by God into him.

2. The *Word of the Lord*, the holy
Bible, being a brieft Compendium,
wherein thou mayst read of Gods na-
ture and being.

3. The *Incarnation of the Son of*
God, an ingraven Table, in which Heb. 2. 16
thou shalt see God himselve manifest-
ed in the flesh of man.

4. The *Consent of all Nations*, who
worship any God rather than no
God: for there is no Nation so barba-
rous, but it beleives that there is some
Divinity; or holds opinion that there
must needs be an *Essence* of a first ef-
ficient cause, the producer of all
things else whatsoever; because the
vertue of the God-head hath such
powerfull efficacy, that it very mani-
festly

festly declares it selfe, to all such as have the least taste of reason.

Exod. 8. 19.

Rom. 2. 15.

Dan. 4. 4. & 5. 6.

5. The *Terrours of Conscience*, which maketh the most ungodly miscreants, will they nill they, to acknowledge him, and to tremble at his judgments sent upon them.

Prov. 16. 33.

6. His *Power in sustaining*, his *Providence* in maintaining, his *Love* in correcting, his *beauty* in promising, his *faithfulness* in performing, his *grace* in giving, and his *mercy* in taking away, maketh the faithfull to confesse him, and in all his proceedings to justifie his wisdom.

So that we may plainly see God *left not himselfe without witnesse* sufficient at all times and in every place, to prove unto every one that there is a God: And seeing Atheists beleieve not the Scriptures, we have more testimonies then them to testifie the same:

AA. 14. 17.

Search among all the Precepts of the Heathens, and you shall find this was their *cheifest* lesson, γινῶσι & Θεόν, know God. Take the testimonies of the wisest men and of the sharpest apprehensions in the world, whom *Plutarch* distinguisheth to be either

either Philosophers, Law-givers or *Plutarch* in Poets, & *hi omnes uno ore dicunt Deum esse*, and all these with one voice, do say that *There is a God*. *Plato* not only saith it, but also confirmeth it by many invincible reasons.

Aristotle, though a man, saith *Grotius*, not very credulous in this kind; yet we find in his later works, he doth most plainly affirme God to be the cause, and the beginning of all things, and in his last booke of naturall Philosophie, after he had written five afore (of eight that hee writ in all) only of *Motions* and the affecti- ons of it, he doth end his last Booke in the *First Mover*, who is immoveable; for seeing all things that are moved, are moved by some one thing, and that again by another, and so forward, it must needs follow that in such a chain of *Motionary* things, because wee cannot proceed to what is infinite; we must needs stay at one first mover, who though he moveth all things yet is himself immoveable. *Zeno* which *Cicero* calleth the Father of the Stoicks, doth not only affirme that there is a God; but saith further, *Unum Deum esse, ipsumque*

cicero de Nat. *mentem & fatum & Jovem multif-*
 Dicit. l. 3. *que aliis appellari nominibus*, that
 D. Laertius in *there is but one God, which is some-*
 vita Zenon. *times called by one name, and some-*
 times by another: And Epicurus,
Quem nihil pudendum pudet, tamen
 Mornæus de *Deum negare pudet*; who was not a-
 verit. relig. c. 1. *shamed of any shamefull thing, yet*
 was he ashamed to deny that *there is*
a God, as Du-Plessis saith.

2. The Law-givers affirme there is a
 Plut. to. 3. cont. *God, for Plutarch saith, that in Con-*
 color. moral. *stitutione legum, facilius urbem condi-*
 p. 532. *sine solo, quam civitatem coire sine Re-*
ligione, in the making of their Lawes,
 it is not so impossible for a man to
 build a City without a foundation, as
 it is for him to gather and guide his
 Citizens without Religion; and
 therefore all the ancient *Law-givers*
 gave it out among their people, that
 they composed their Lawes by the
 assistance of some one or other of the
 Gods, as *Menes*, the Law-giver of
 the *Egyptians*, from *Mercury*; *Mi-*
nos, the Law-giver of the *Cretians*,
 from *Jupiter*, *Lycurgus*, the Law-gi-
 ver of the *Lacedemonians*, from *A-*
pollo; *Zaleucus*, the Law-giver of the
Locrians, from *Minerva*; and so all
 the

the rest derive their Lawes from their Gods: And no wonder; because as *Job* saith, *Nullus est similis in Legi-* Job 36 22.
Latoribus, there is none like him amongst all the Law-givers, nay he is the Only Law-giver which is able to save and to destroy, as Saint *James* James 4 12
 testifieth; and God himself saith, *By* Prov. 8. 15.
me Kings do raigne, and Princes decree Justice: And therefore *Plato* saith, It is not man but God, *Qui legum condendarum est causa*, which is Plato de leg. l. 1
 the cause of making all good Lawes.

3. The *Poets* teach there is a God, for it is a common thing with them all, *A Jove principium*, to begin their Workes with the invocation of the Gods, as *Ovid* saith,

—— *Dy ceptis* ——

Ovid Met. l. 1.

Aspirate meis —— O Gods I crave your help to assist me in this my work; and *Manilius* saith, that *Caelo carmen descendit ab alto*: the Manilius l. 1
 whole faculty of *Poets* depended more upon a Divine Incitation, then any humane gift or artificiall instruction, and therefore *Martiall* in his scoffing vain saith of *Cicero*,
Carmina quod scribis, musis & Apol- Martial. l. 2.
line nullo, Epigr. 89 11
 Gaur.

Laudari debes, hoc Ciceronis habes.

That he was no Poet because he wanted *Apollo's* helpe

Now I have given you the Testimonies of *Philosophers, Law-givers, and Poets*, I proceed next to the testimony of every mans *Conscience*, and especially of all or most wicked men, that continually affright them for their odious facts, doth sufficiently shew unto them that *there is a God*, which will one day call them to a strict account for all their wicked Deeds; for there is an *imbred* fear of God in all mens hearts, and according as they live *vertuously* or *viciously*, so is this fear augmented or diminished; *Quis enim non timeat omnia providentem, & cogitantem, & ad se omnia pertinere putantem Deum?* For who can choose but fear a Provident, remembring, and an all observing God, that professeth all things to belong to himselfe? and therefore every one that is addicted to *Vice*, is many times afraid at the shaking of a leafe. And although in the course of his *Prosperity* he shakes off all thought of God; yet in any sudden *Danger*, he will cry out, *O God*,
and

Cicero de
Nat. Deorum
l. i.

and crave his assistance to be *releived* whom in all his former actions hee prophanely despised.

Moreover, let us consider the *End*, and the *Cause efficient* of all *Creatures*. Doth not Experience tell us, that every thing brought forth in Nature hath a peculiar end, by Nature the *Bird* is directed to build her *Nest*, and the *Fox* to make his *Den*: Now the *Philosopher* asketh here, what thing is that that directeth Nature her self, seeing each thing must have somewhat to direct it to its end? And no answer can be made, but that the Director of Nature must be something *above Nature*, which is *God* himselfe. This argument of the finall end, is most excellently handled by *Phylo Judens* in his learned Treatise of the workmanship of the World. Concerning the *Cause efficient*, the Philosophers dispute thus, It is evident by all reason, in respect of the *Corruptions*, *Alterations*, and perpetuall *Motions* of all *Creatures*, that this world had a beginning, and all excellent Philosophers that ever were have agreed thereupon, except *Aristotle*,
Who

*Phylo lib. de
Opific. mund.*

*Vide Plutar. de
Pla. Physic.*

Aristot. lib. De Mund. who for a time held a fantasie, that the world had no beginning, but was from all Eternity; albeit at last in his old age, he *confessed* the contrary in his book to King *Alexander*. This then being so, that this *World* had a *Beginning*, it must needs follow also, that it had an *Efficient cause*, now then is the question, Who is that efficient cause that made the *World*? if you say that it made it self, it is absurd, for how could it have power to make it selfe before it selfe was, and before it had any being at all? if you say, that something within the world made the world, that is, that some one part thereof made the whole, this is more absurd; for it is as if a man should say, that the finger (and this before it was a finger) or part of the body, did make the whole body. Wherefore we must confess by *force* of this *Argument*, that *God* is the *Efficient cause* that made the *World*.

A Maxime in Metaphisick. Yet further, The *Philosopher* in his *Metaphisicks*, saith, That every thing which is by *Participation*, must be reduced and referred to some other thing, that is not by participation, but

Aristot. lib. 8.

Metaphis. ca. 2.

ut of it self, as for Example, *Water*,
 or any thing else that is *heated* by
 the *Fire*, is hot by participation, and
 not of it self. And therefore is *redu-*
ced (concerning its heate) to the
 heat of the *Fire*, as to its *Originall*:
 Now then (saith the *Philosopher* in
 his *Metaphisicks*) we see by expe-
 rience, that all the creatures and
Parts of this *World*, are things by
Participation only, and therefore
 they must of *necessity* be *referred* to
 some higher cause that is *infinite* in
 perfection, and consisteth of it selfe
 alone without participation from o-
 thers: And this is *God*, who being
Absolute, *Endlesse*, and without all
 limitation of perfection in himselfe,
deriveth from his own incomprehen-
 sible infinitenesse, certaine *limited*
Natures and perfections to every
 creature; which perfections in crea-
 tures, are nothing else but little *Par-*
ticles, and *Participations* of the *Bot-*
tomlesse Sea of Perfections in the
Creatour, whereunto they are to be
 referred and reduced, as the *Beame* to
 the *Sun*, and the *Brooke* to the
Fountain.

I might here accumulate many
 arguments

Rom I. 21.

arguments more, which prove to every man that *there is a God*, but I do not this to satisfie the doubting minds of wicked Atheists, that beleeve there is no God; because I think such deserve rather to be *Executed* by the Tormentor, then *instructed* by any Philosopher, but wee bring these things to shew how far they are beyond *excuse*, that having so many arguments before their eyes to prove that *there is a God*, will notwithstanding *not glorifie him as God*; and therefore, as by the operation of our Soules, we do know that we have Soules though we see them not; so by the workes of God in our selves, and in all things else we do assuredly beleeve, and most certainly know, *there is a God*, though our blind eyes cannot see this great light; and though the *negligence* of the Heathens, and their wickedness that blinded all their light, which Nature had ingrafted in their Soules, made them multitudes of Gods, that in *Hesiods* time they amounted to the number of thirty thousands; yet to us that are guided by the light of Gods *Word*, and are inspired with the *Graces*

ces of Gods Spirit to beleieve that word, it is most apparent that there is but *One* God; and this, not only Deut. 6. 4. 32. the Scriptures, but also Reason it self 39. can make it plain. For, Isa. 44. 6. 1 Cor. 8. 4.

If there should be *many* Gods, it must needs then ensue as an especiall *Maxime*, that they must needs be all alike, or different in their powers. If they be all alike, or equall, why then they can be but all as *One*: For *Diffimilitude* maketh the diversity of things only.

But if there were *many* Gods differing in their equality; it is apparent that they could not justly be called *Gods*, if there be any imperfection in one, more then is in the other. For hee that is *Absolute* and *A note worthy most perfect*, must needs be *God*, in observation. regard there is no imperfection found in him, and then, the other (being impotent or imperfect) cannot be termed Gods, but must needs submit their utmost power, to the others perfect priviledge: It is necessary therefore that there should be but *One God only*, (as in very truth) there is no more then one; who is the sole *Beginning* of all things.

Anselm. in lib.
De Memb.
Dei.

things; and yet notwithstanding hath no beginning or ending.

If any man (saith *Anselme*) do beleive that God hath *Humane members* and *Motions*, or *Perturbation* of *Soule* as we have, assuredly hee doth but forge meer *Idolls* in his Heart. And therefore we are to know that such phrase and manner of *Language* in the sacred Scriptures, is properly used to make our rude and dull understanding the more *apprehensive* of the unspeakeable Majesty of God. For he being invisible, and yet willing to *manifest* himselfe unto his People, doth accommodate his presence to men, by an *Analogie* of such things as are most frequent and familiar to them. For Example,

God

<i>A Soule</i>	His life together with his Essence.	<i>Isa.</i> 1. 14.
<i>A head</i>	The Essence of his Deity & God-head.	<i>Dan.</i> 7. 9.
<i>Eye-lids</i>	The incomprehensible judgment of God.	<i>Psal.</i> 11. 4.
<i>Eyes</i>	His providence, knowledge and favour.	<i>2 Chron.</i> 16.9.
<i>Apple of the eye</i>	That which is dearest unto him.	<i>Deut.</i> 32 10.
<i>Eares</i>	His willingnesse in hearing our prayers	<i>Psal.</i> 31. 2.
<i>A face</i>	His presence and favourable kindness.	<i>Psal.</i> 31. 16.
<i>A nose</i>	His very anger against sinners.	<i>Jer.</i> 25. 32.
<i>Nostrills</i>	His favourable acceptance of Sacrifices.	<i>Gen.</i> 8. 21.
<i>A mouth</i>	His Commandements given unto men.	<i>Jer.</i> 9. 12.
<i>An arme</i>	His power, strength, and fortitude.	<i>Gen.</i> 49. 24.
<i>A hand</i>	His might, protection and justice.	<i>Job</i> 19. 21.
<i>A right hand</i>	His authority and his fortitude.	<i>Psa.</i> 110 1.
<i>A finger</i>	His spirit, vertue and efficacy,	<i>Exod.</i> 31 18.
<i>Feet</i>	His strength and presence to governe.	<i>Psa.</i> 110 1.

God is sayd to have

*A footstoole*His authority over *Isa. 66.*
the ungodly. 1.*Back-parts*An imperfect repre- *Exod.*
sentation of him. 33.23.*Senses*His Providence o- *Psal. 14*
ver the Creatures. 2.*Oblivion*That he imputeth *Psal.*
not our sins unto us. 32.2.*His face
hid*That declareth his *Psal. 30*
severity. 7.*A heart*His lively Essence *Gen 6.*
and his Decree. 6.*Memory*

By which is meant

That hee remem- *Psal.*
breth mercies. 25 6.*A Shade*His Protection o- *Psal.*
ver all his creatures. 121.5.*A Throne*His Princely Pow- *Isa. 66.*
er and Majesty. 1.*A Way*The course of all *Psal.*
his Actions. 103.7.*Wings*His defence in pre- *Psal. 17.*
serving the Godly. 8.

God

And he is sayd to

<i>Sorrow</i>		The dislike of the things which causeth it.	<i>Gen. 6. 6.</i>
<i>Smell</i>		His acceptation of mans doings.	<i>Gen. 8. 21.</i>
<i>Repent</i>		A change of the thing purposed on mans repentance.	<i>Jon. 3. 10.</i>
<i>Rest</i>		That he ceaseth from creating.	<i>Gen. 2. 2.</i>
<i>Sleep</i>		That hee is slow in succouring.	<i>Psal. 44. 23.</i>
<i>Sit</i>	By which is meant	That he playeth the part of a Judge.	<i>Psal. 2. 4.</i>
<i>See</i>		That he knoweth all things that are done.	<i>Psal. 111. 4.</i>
<i>Breathe</i>		That he doth infuse the soule into the body.	<i>Gen. 2. 7.</i>
<i>Hear</i>		That he accomplisheth mans request.	<i>Psal. 5. 2.</i>
<i>Descend</i>		That he is not ignorant of the things on earth.	<i>Gen. 11. 7.</i>
<i>Come unto us</i>		That he causeth us to feel his grace.	<i>Psal. 6. 4.</i>
<i>Dwell in us.</i>		That he confirms us in the trust of his grace.	<i>Joh. 14. 23.</i>

God is sayd to be	<i>Angry</i>	By which is meant	His threatning of punishment.	<i>Hof. 11. 9.</i>
	<i>Patient</i>		His willing forbearance to punish till sins be ripened.	<i>2 Pet. 3. 9.</i>
	<i>Exalted</i>		That his Majesty is exalted.	<i>Psal. 57. 11.</i>
	<i>Zealous</i>		The love that he hath to his Church.	<i>Isa. 9. 9.</i>
	<i>Jealous</i>		His great indignation against Idolatry.	<i>Num. 25. 11.</i>
	<i>Weary</i>		That he cannot abide something.	<i>Isa. 1. 14.</i>
	<i>Justified</i>		That he is justified, being just and good.	<i>Luke 7. 29.</i>
	<i>Silent</i>		That he heareth not our prayers.	<i>Psal. 28. 1.</i>
	<i>Full</i>		That he is not delighted in a thing.	<i>Isa. 1. 11.</i>

*Damas. in 1. &
2. cap. de fide
Orthodox.*

So that whatsoever is attributed to God, must evermore be interpreted spiritually; as *Damascene* very well declareth in these words, *Multa igitur quæ ad Deum spectant tenui quadam & obscura cognitione percipiuntur commode, & proprie nequeunt efferri. Itaque loquentes de iis quæ supra nos sunt, cogimur uti verbis nobis congruentibus. Ex quo fit ut De-*

& *somnum*, & *iram*, & *securitatem*,
 & *manus*, & *pedes*, & *alia ejusmodi*
tribuamus. There are many things
 which concerne God, that in signifi-
 cation doe carry an *obscure* con-
 struction, and cannot properly be
 delivered. Wherefore, in speaking
 of those which are above us, we
 strive to use apt and *congruent* words
 to our capacity, whereby ensueth, *ἀνθρώποις*
 what *sleepe*, *anger*, *ease*, *hands*, *feete*, *ἰσως*.
 and other such like, may seeme to be
 ascribed unto God.

We finde also in the sacred Scrip-
 tures many *Epithets* and *Appellations*
 answerable to the manifold effects of
 his power, rule, and Divinity. His
Epithets are, *Almighty*, *Strong*, *Exod. 6. 3.*
Great, *Unchangeable*, *Dreadfull*, *Ter- Math. 1. 7.*
rrible, *Wonderfull*, *Blessed*, *Everlast- Psal. 86. 10.*
ing, *Favourable*, *Eternall*, *Faithfull*, *Jam. 1. 17.*
Gracious, *Good*, *Holy*, *Jealous*, *Invi- Deut. 7. 21. &*
ble, *Just*, *Mercifull*, *Pittifull*, *Righ- 10. 17.*
eous, *True*, *uncorruptible*, *Incompre- 1. Tim. 1. 11.*
hensible, *most Powerfull*, &c. He is *Gen. 21. 33.*
 compared unto a strong Rock, a man *Psal. 31. 2.*
 of Warr, a *Diadem* of Beauty, and *Isa. 41. 13.*
 unto a woman Travelling. He is also *Isa. 28. 5.*
 compared unto a *Leopard*, a *Lyon*, *Isa. 42. 14.*
 an *Eagle*, a *Beare*, a *Gyant*, and a *Hos. 13. 7.*
Lam. 3. 10.

Hos. 5. 12.

Moth, and he is compared unto a righteous Father, a strong Lord, a Law-giver, a righteous Judge, a Cart pressed downe, a Counsellor, a freind, a *House* of defence, a *lender*, a mighty man, a *Mother*, a *Purifier*, a *Purger*, and a *Refiner* of Gold, &c. Lastly his *Appellations* are as followeth,

God is called	A Father?	<i>Mal.</i> 1. 6.
	A Creator.	<i>Isa.</i> 40. 28.
	A Builder.	<i>Heb.</i> 3. 4.
	A Compasser.	<i>Psal.</i> 32. 7.
	A Nourisher.	<i>Isa.</i> 1. 2.
	A Planter.	<i>Gen.</i> 2. 8.
	A Record.	<i>Job.</i> 16. 19.
	A Rebuker.	<i>Hos.</i> 5. 2.
	A Redeemer.	<i>Isa.</i> 43. 1.
	A Rewarder.	<i>Gen.</i> 15. 1.
	A Rock.	<i>Psal.</i> 18. 2.
	A Sanctuary.	<i>Isa.</i> 8. 14.
	A secret place.	<i>Psal.</i> 32. 7.
	A Shadow.	<i>Isa.</i> 25. 4.
	A Shepheard.	<i>Psal.</i> 23. 1.
	A Sheild.	<i>Psal.</i> 115. 11.
	A Spirit.	<i>Job.</i> 4. 24.
	Truth.	<i>Dent.</i> 32. 4.
	A Husband.	<i>Isa.</i> 54. 5.
	A just Judge.	<i>Psal.</i> 9. 8.

The holy one	<i>Job</i> 6 10
A Helper	<i>Psal.</i> 10 14
I am that I am.	<i>Exod.</i> 3 14
A Keeper	<i>Psal.</i> 121 5
A Leader	<i>Dent.</i> 32 12
A Maker	<i>Job.</i> 32 22
A Master	<i>Eph.</i> 6 9
A Man of Warr	<i>Exod.</i> 15 3
A mighty one	<i>Isa.</i> 1 24
Onely wise	<i>Rom.</i> 16 27
A Habitation	<i>Psal.</i> 90 1
A Deliverer	<i>Exod.</i> 18 4
A Captaine	<i>2 Chro.</i> 13 12
Almighty	<i>Rev.</i> 1 8
A Fortresse	<i>Psal.</i> 18 2
An Elector	<i>Rom.</i> 8 33
An Avenger	<i>Psal.</i> 94 1
Abba Father	<i>Mark.</i> 14 36
A Witnesse	<i>Jer.</i> 29 23
A Treasurer	<i>Isa.</i> 33 6
A Succourer	<i>Psal.</i> 22 19
A Sure trust	<i>Psal.</i> 71 7
A Strong hold.	<i>Nah.</i> 1 7

The searcher of the hearts	<i>Rom.</i> 8 27
A Saviour of Israel	<i>Jer.</i> 14 8
The Rock of Salvation	<i>Dent.</i> 32 15
A Revealer of Secrets	<i>Dan.</i> 2 47
A Refuge for the oppressed	<i>Psal.</i> 9 9

The Portion of <i>Jacob</i>	<i>Jer</i> 51 19		
A ponderer of the hearts	<i>Prov</i> 24 12		
A Preserver of men	<i>Job</i> 7 20		
The lifter up of mans head.	<i>Psal</i> 3 3		
The light of <i>Israel</i> ,	<i>Isa</i> 10 17		
The life of man.	<i>Dent</i> 30 20		
An everlasting	} King.	<i>1 Tim</i> 1 17	
An eternall		<i>Jer</i> 10 10	
An invisible		<i>1 Tim</i> 1 17	
A great		<i>Psal</i> 95 3	
The Sword of Excellency.		<i>Dent</i> 33 29	
A stay in calamity		<i>Psal</i> 18 18	
The Fountaine of all living waters.		<i>Jer</i> 2 13	
The Fountain of <i>Jacob</i> .		<i>Dent</i> 33 28	
The former of all things.		<i>Prov</i> 26 10	
The first and the last.		<i>Isa</i> 41 4	
An everlasting strength.		<i>Isa</i> 26 4	
A consuming fire.		<i>Heb</i> 12 29	
Christs head.		<i>1 Cor</i> 11 3	
Author of Peace.		<i>1 Cor</i> 14 33	
The arm of the Godly.		<i>Isa</i> 33 2	
A living Father		<i>John</i> 6 57	
The fear of <i>Isaac</i>		<i>Gen</i> 31 42	
Lord of	{	The <i>Hebrewes</i>	<i>Exod</i> 7 16
		The Harvest	<i>Luke</i> 10 2
		Heaven, and	<i>Matth</i> 11 25
		Earth	<i>Idem</i>
		Hofteſes	<i>Isa</i> 14 27
		Kings	<i>Dan</i> 2 47

Lord of } Salvation *Psal.* 88 1
 } The vineyard *Matth* 21 40

The Guide of our youth *Ier* 3 4

A great reward *Gen* 15 1

The habitation of Justice *Ier* 50 7

The holy one of *Israel* *Isa* 1 4

The horn of Salvation *Psal* 18 2

Alpha and *Omega* *Rev* 1 8

The Judge of the world, &c. *Gen* 18 25

Moreover, It is observed, that almost all Nations do write and pronounce the name of (God) with four letters. He is called in *Hebrew* יהוה *Yehovah*, In which word there are contained all the Vowells, *a. e. i. o. u.* without some of which no word can be spoken, no name can be uttered; and that in it there is nothing but *Vowels*, excepting *h*, which is no letter, but the aspiration of the word; to note unto us, that as the *Vowels*, together with the aspiration, are the *Life*, and, as it were, the *Soule* of every word; so is *Yehovah*, the Lord God, the very *Life*, and being, as it were, of every creature that can be named; because that of him, and for him, and through him, are all things. *Non quod illa sunt, quod ipse est, sed quia ex ipso sunt*; Not that they are the same that he is,

A remarkable note.

יהוה

Rom. 11 36.

Bern. in Cant.
Ser. 4.

but because they have their existence and perfection from him, as *Bernard* saith, God is called in Greek Θεός ἀ-
πὸ θεεῖν, à currendo, of running; *Quod*
ubique dum opus sit accurrat, adsit,
opemque ferat; sive ab urendo, quod
improbos habitus comburat, quando, ex
ea re & ignis consumens dicitur.
That every where (while need re-
quireth) he runneth, is there pre-
sent, and giveth helpe: or else of
Burning, that he will burn the dwel-
ling of the wicked, when he is said to
be a *Consuming fire* to them. The La-
tines breaking the Greek word, in-
stead of Θεός, say *Deus*.

God is called in English *Godd*,
with a double Letter *d*, as hath been
observed in antiquity. In Spanish he
is called *Dios*, in French *Dieu*; in
Italian *Idio*, In Dutch *Gott*, in Chal-
de and Syrian *Eloho*, in Arabian *Alla*,
in Ethiopian *Ahilah*; in Egyptian
θωὺθ or θεὺς; in Assyrian *Sure*, or
Adad, in Persian *ougen*; in Dalmatian
or Illirian *Orfi*, In Turkish *Abgl*; In
New found land *Zimi*, and lastly, the
Wizards of Persia do write *ogen*.
Thus you see that the name of God
is contained in *four letters*, as some
think

think to demonstrate thereby, that it is hee that hath made and formed all things, that they are composed of *Four Elements*, and that he made also the foure Elements themselves, which do rule over all things created in this world. Now for the understanding and knowledge of this one eternall and omnipotent being, we must first note, that no creature can define what God is, because he is incomprehensible, dwelling in the *Psal. 115. 3.* *Heavens*, that none can attain unto; and this the very Heathens knew full well, when *Orpheus* speaking of God *Vide Nancell* could say, αὐτὸν δ' ἐκ ὁράω, πρὸς δὲ νέφεσιν ἐστίν. I cannot see him, because *P. 54.* he is compassed about with darknes; *Ita etiam allu- sit Plutarchus* and *Damascius* the *Platonist*, speaking of the wise men of *Egypt*, saith, *in Iside de theologia Aegyptiarum.* πρώτην ἀρχὴν, σκότος ὑπὲρ πάντων νόησιν, *Vide Job c. 22.* σκότος ἀγνωστον, τῆς τὰ τοῦ ἐφημέζοντες, *Psal. 18. 9. 11,* they call the first beginning of all things darknesse, unknown darknesse, passing all our understanding, answerable to that place of the Psalmist, *He made darknesse his secret place*, and all to this end, to shew that he cannot be seen or comprehended by us, *Quia secundum essentiam incognitus*

cognitus & secundum Majestatem immensus; because his Majesty is immeasurable, and his being is uncon-

Thalass. apud Paulinum Presbyt. Job 28 24 *Thalassus*, πάντα ὄρεσι, πάντα δὲ ἐλέπει Θεός, for he is every where, and seeth every thing, when

as nothing can see him: and as the *sun* is in it self most *visible*, so is *God*

Why the nature of God is not to be comprehended by the understanding of man.

in him selfe most *intelligible*; and therefore that the *sun* dazeleth the eye, and *God* the understanding, it is from the abundance of *glory* in both, in respect of our weakness to see, and insufficiency to apprehend; so that our defect of knowledge in the Nature of God, is not so properly from the *Excellency* of the *Object*, as from the deficiency of the *Faculty*; our understanding being too narrow to comprehend the incomprehensible *Essence* of the *God-head*; as whatsoever is *finite* must needs be too short, either to reach, or to fathom that which is *infinite*.

John 1 18.

1 Tim. 6. 16.

Wherefore God dwelling in that light of Glorious *Excellency*, and inaccessible *Glory*, which no eye of humane *Reason* can approach, or enter into, we not being able to comprehend him in a full *Knowledge*, have some

Psal. 144 3.

Some apprehensions of him by a divine *faith*, for it hath pleased him in his *word* revealed unto us, to reveale himselfe so far, as our weake capacity can conceive him, and that by giving himselfe (as you have heard) many *Names, Titles, & Attributes*, to shew what a one he is, who being a most simple essence, void of al composition, not subject to any accident, or quality, useth in the Scriptures to entitle himselfe by many qualities, the which we must so understand, that whatsoever he is, whether *Good, Wise, Powerfull, &c.* he is the same by *Essence* not by *quality*.

Now although God cannot be *described*, 1. Because he is *immense*, and his Essence unknown unto us, 2. Because, as *Aristotle* saith, ὁ θεὸς ὅτι λόγος *Aristot.*
ὁ τὸ τί ᾧ ἑῷ σημαίνων, the definition *Topicor. l. 1.*
of any thing is the expression of what it is in its own nature and virtue, and so we cannot possibly shew what he is, yet some way he may be *described*, and therefore his description according to *Philosophy* is on this wise; *God is an eternall minde or intelligence, sufficient in himselfe to all felicity, most good, and the cause of*

The description of God according to good Philosophy.

The description of God according to the rules of Divinity.

good in nature. But Divinity hath taught us a more full and ample description of him, which is in this sort: *God is an Essence spirituall, intelligent, Eternall, infinite, different from all the creatures, without body, parts, or passions, incomprehensible, most perfect in himself, immutable, Omnipotent, of exceeding wisdom and goodness, just, true, chaste, mercifull, bountifull, most free, wroth and angry without sin.* Or thus, God is a Spirit,

Joh. 4. 24.

Exod 3. 14.

Exod. 24. 16.

1. Tim. 1. 11.

Mat. 5. 48.

Gen. 17. 1.

1. Tim. 1. 17.

Mal. 3. 8.

1. King 8. 27.

Psal. 139. 1.

to 13.

Rev. 4. 8.

Heb. 4. 13.

Rom. 16. 27.

Isa. 6. 3.

Deut. 32. 4.

Exod. 34. 6.

Nancelius l. 1.

in and of himselfe, infinite in being, Glory, Blessednesse, and perfection, all-sufficient, Eternall, Unchangeable, Incomprehensible, every where present, Almighty, knowing all things, most wise, most holy, most just, most mercifull and gracious long, suffering and abundant in goodnesse and truth.

We finde *three* speciall wayes of expressing what he is, first, by way of *Negation*, by removing from him what we find in the creatures, as when we say and affirme him to be, ἀθάνατον, ἀόρατον, ἀόριστον, ἀχρημάτιστον, ἀπειρον, ἀσύνδετον, ἀνασιν, ἀσώματον, ἀκίνητον, ἀρρητον, ἀνόητον, ἀμεγεδῆ, ἀγήρον, ἀφθαρτον, ἀνοσον, Immortall, Invisibile, Incorporeall, Immoveable, Infinite,

Infinite, Unchangeable, and so forth.

And because, as *Dionysius* the *Areopagite* saith, αἱ μὲν ἀποφάσεις ἐπὶ τῷ θεῷ ἀληθεῖς, αἱ δὲ κατὰφάσεις ἀνάρμοστοι τῇ κυριότητι τῷ ἀπορρήτων. Negations are true in God, but affirmatives are not alwayes agreeable to him, therefore this is *the best* part of our knowledge of him (as *S. Augustine* saith) when we know rather what *he is not*, then *what he is*. Dionys. de celest. hierarch. c. 2.

Secondly, by way of *affirmation* and *perfection*, as when we doe *analogically* and in respect of certaine *similitudes*, ascribe unto God the best and most *excellent things* that can be found in any of the creatures whatsoever; and so we say, he is *Great, Strong, Faire, Mercifull, Just, &c.* So *Hermes* saith, Ἀνάματον μὲν ἐστὶ πνεῦμα ὁ Θεός, God is an indefatigable Spirit, ὡς αὐτὸς βασιλεὺς τῶν ὅλων, ἀγαθὸς Θεός, the highest King of Kings, and a most good God, and *Thales Milesius* calleth him Θεὸν ἀρεσχύτατον καὶ ἀγέννητον, the most ancient uncreated God: And *Cicero* (so well as he could) defined him: in manner following. *Deus mens est vis quadam solata & libera, segregata ab omni concretionē* Cicero in Tuscul. 1. Lactan. lib. 2. cap. 5.

Plato in Phæ-
drene.

concretione mortali, omnia sentiens & movens, ipsaque prædita motu sempiterno, God is a certain intelligence or spirit, free and ready, separated from all mortall mixture or concretion, knowing and moving all things, and having in himself an eternall motion: and Plato defineth God to be τὸ θεῖον ἀθάνατον, καὶ ἀγαθόν, καὶ φρόνιμον, καὶ νοητὸν, καὶ μονοειδές, καὶ ἀδιάλυτον, καὶ ἀειώσαντως, καὶ κατὰ ταῦτα ἔχον, ἑαυτῷ ὁμοίωταλον, a divine God-head, immortall, and good, and wise, and understanding of one and the same manner, indissoluble, having himself alwaies after the same way, and most like unto himself: And in another place, he saith, that God is τὸ ἀγαθόν, ἰδέα τῆς ἀγαθῆς, βασιλεὺς τῆς νοητῆς γένους καὶ τύπου, τὸν ἥλιον γεννήσας ἐπέκεινα τῆς εἰσίας, τῆς παντὸς ἀρχῆς, ἐφ' ᾗ ἔστι, καὶ ἡ εἰς αὐτοῖς γνωσκομένη, The cheifest good, the shape or *Idea* of the cheifest good, the King of all kinds, and of that invifible and inaccessible place that none can attaine unto, the maker of the Sun, beyond all substance, the beginning of the Universe, from whom are all the beings and substances that are knowne

to be: But we must remember (as
 said before) that all these *Defini-*
tions and many more beside, can give
 us no true knowledge of the *Essence*
 of God, because it is wholly incom-
 prehensible. *Solus Deus est altissimus,* *S. Aug. in lib.*
quo altius nihil est: Only God is most *de mor. Eccles.*
 high, above whom there is nothing
 higher, and besides, the *Philosophers*
 say, that *Definition* may wholly spe-
 cifie the *Proportion* of a *thing*, or his
Kind, *Quality*, *Difference*, or some
Peculiar accident; all which severall
 things are not to be found in God,
 which is the reason that he cannot be
 defined or comprehended, as very
 learnedly the Philosopher *Symonides* ~
 answered, for hee being demanded
 concerning the *Essence* of God, and
 having many dayes given him to re-
 solve the question, at last he said, *The*
more I strive to consider what God is,
the more difficult I find the matter to
be, therefore we ought to take great
 heed that we wade not too far into
 this depth; but let us learne, *Potius* *chrysost. hom.*
glorificare eum, qui est, quam investi- 2. *in heb.*
gare quid est, Rather most faithfully
 to serve him, which is, then too curi-
 ously to search what he is: for as S.

Chrysostome

Chrysost. quo
supra hom. 2. in
Heb.

Chrysostome saith, *Neque ad loquendum dignè de Deo lingua sufficit, neque ad percipiendum intellectus praevallet*; our tongues are not able to speake worthily enough of God, and our understandings are not sufficient to conceive of him as we ought to do; therefore we should never think upon God without great reverence, saith *Musculus*.

By way of supereminency
That the abstractnames of
all excellencies, are only
proper to God.

Thirdly, By way of *supereminency*, & transcendent excellency; as when we ascribe to God whatsoever *excellencies* that are or may be spoken of him; far *above* all the excellencies of all creatures whatsoever: as when we say not only in the *Concrete*, that God is *just, mercifull, wise, strong, good*, and such like; but also in the *Abstract*, that hee is *Justice, Mercy, Wisedome, Strength*, and *Goodnesse* it selfe, which cannot be said of any of all the creatures, for that all the *best* excellencies of the cheifest creatures, are but as little *sparkes* in respect of a huge *infinite fire*, or as a *few drops* of rain, in comparison of the whole *Ocean Sea*, if we should compare them to the excellency of God; Nay, we should finde their
wisdomes

wisdomes *Folly*, their strength *Weaknesse*, their beauty *Baldnesse*, and all their goodnesse to be *nothing* in respect of the goodness of God; for *He* Job, 4. 18.
chargeth his Angells with folly, and the Heavens are not cleer in his sight.

Now according to these three waies A description
 God is described to be an *Immortall*, of God by way
invisible, incomprehensible, (spiritual, in- of 1. Negation
finite, Eternall Essence, the cause of all 2. Affirmati-
causes, & the author of all excellencies. 3. Superemi-
 nency.

So here you see a boundlesse Ocean, and a very large Description of God, and I may sooner loose myselfe in the prosecuting of the same, then find him fully as he is, in any place, which is fully & truly in every place. In a sober sence *Bernard* saith true, *Nusquam est & ubiq; est*, he is no where because no place whether reall or imaginary can comprehend or contain him, he is everywhere, because no body, no space or spirituall substance can exclude his presence, or avoid the penetration (if I may so peak) of his essence. He is in Christ spiritually in himself *Alpha & Omega*: in the world a Governour, in Angels his Beauty, in his Church as an Householder in his Family, in the Soul as
 D a Bride-

God is every where by his Essence repletively, no where inclusively.

a Bridegroom in his Marriage-chamber, in the Righteous, as an Helper, in the Reprobate, as fear and horror, in the Godly, to defend them, and in the wicked, to punish them. There are indeed *four* degrees of Gods presence, 1. An *Universall*, 2. A *Speciall*, 3. A *more speciall*, 4. A *most speciall*.

Jer 23. 24.
Psal 19. 1. 6.

Psal. 130. 7.

1 Cor. 3. 16.

Joh. 15. 26.

1 Pet. 3. 18.

Heb. 9. 14.

Deut. 6. 4.

Isa. 44. 5t

1 Cor. 8. 4.

1 Sam. 2. 19.

Deut. 4. 15. 16

1 Sam. 15. 29.

Act. 14. 15.

Matt. 5. 48

1. The Lord is present by his *Essence*, in all places.

2. Hee is present by his *Glory*, in Heaven.

3. He is present by his *Grace*, in his *Saints*.

4. Hee is present by his *Spirit*, in *Christ*.

He is every where, replenishing the place with his being, no where by Circumscription, and locall definition. So that *Curiosity*, in this highest point of *Divinity*, is very dangerous; for God *is one*, single, pure, and perfect *Being*; *single*, without parts, *pure* without passions, and *perfect* without infirmities; being in measure unmeasurable, in Majesty inscrutable, in Nature incomprehensible, in Power irresistible, in Will unchangeable, in Place not circumscribed, in

Tim

me indefinite, in Love immutable, 1 Joh 1.5.
 in favour unspeakable, and in Pro- August. Med.
 mise inviolable, Good without quali- cap. 12.
 ty, Great without quantity, Creatour
 without want, in Act without moti-
 on, every Where present without sight,
 the First and the last without time,
 making all things mutable, without a-
 ny passive mutability in himselfe. So
 that here we must needs acknowledge
 it impossible, that a Finite under-
 standing should comprehend an infi-
 nite, eternall, spirituall Essence, and
 therefore I desire to remember that
 excellent rule of Saint Augustine, Aug. de Trinitate l. 3. c. 1.
Creandum est, ne dum de Deo cogita-
mus, & non possumus invenire quid sit,
quid de eo sentiamus quod non sit;
 we must take great heed, least in see-
 king to know what God is, we think
 him to be what he is not. And in an-
 other place. *Quid est Deus? est id* August. lib. 1. de Quæst. nov. & vet. Testam.
quod nulla attingit opinio. What is
 God? Hee is: that which no opinion
 can reach unto. To search then too
 far, is perverse curiosity, to beleeve
 the word, is infallible security; and
 to see him as he is, is most absolute se-
 curity; *Climbe not too high for fal-*
ling, Dive not too deep for drowning;
 That it is not
 safe to enquire
 too far into
 the being of
 God.

Rom. 11. 33.

Psal. 107.

Job 10. 7.

Heb. 6. 17.

Rom. 1. 18.

1 John 4. 10.

Rom. 15. 16.

Prov. 2. 10.

Psal. 83. 18.

Isa. 28. 29.

Eph. 2. 4.

Exod. 15. 11.

Ezeck. 36. 26.

Tit. 3. 5.

Eph. 1. 4.

Joh. 3. 15. 16

Acts 8. 37.

Isa 63. 16.

and *soare* not too high for dazeling, labour to know so much as is revealed in the scriptures, in which we are to search for all points, much more for this, and therefore that I may not err in this point, I will say no more, but with himsele which knowes himsele best, that he is *Jehovah*, whose *Knowledge* is infallible, *Providence* inexplicable, *Judgements* inevitable, *Decree* immutable, *Wrath* terrible, and *Love* unspeakable, whose *Spirit* doth sanctifie us, *Wisdom* teach us, *Counsell* guide us, *Favour* compass us, and *Power* govern us, the most *High* over all the earth, *wonderfull* and great in *Counsell*, *mighty* and excellent in works, *rich* in mercy, *glorious* in Holinesse, *fearfull* in Praises. The *Regeneratour* of our Nature, our *Defence* in Adversity, *Perseverance* in the faith, the *Life* of them that beleeve, and in the end is *Eternall life* it is he that *elect*ed us to salvation promising remission of sins by believing in Christ, being the *first person* named in order, not in power nor time existing of himsele, and of no other is called *Father*, first in respect of his naturall *Son* Christ, begotten from eternity

ternity. Secondly in respect of the
Elect, *his Adopted Sons*, who being Gal. 4. 5.
not sons by Nature, are made sons
by Grace. Eph. 2. 5.



CHAP. II.

OF

JESUS CHRIST.

God hath fixed many impressions of his goodnesse in the creatures.



Whoever will *religiously* and seriously observe those manifold impressions of the Divine goodnesse, which the Lord God hath planted in the nature of all living creatures; he shall surely finde so much matter of *reverence, love, and admiration*, that he shall never be able sufficiently to *comprehend* the excellency of so huge an ocean of goodnesse, within the *strait and narrow* compasse of his understanding. For the Kingly Prophet *David* being as it were ravished or wrapt in an *extasie*, at the inexplicable expression, and unconceivable consideration of the plentiful and far-spread goodnesse of God, he breaketh forth in to these heavenly acclamations, say
ing

ing, O *Jehovah*, *In caelis est benignitas* Psal 36.5.6.7
tua, O Lord our Governour, How
 excellent is thy Name in all the World,
 thou that hast set thy Glory above the
 Heavens, thy Faithfullnesse reacheth
 unto the Cloudes, thy Righteousnesse is
 like the strong Mountaines; thy Judg-
 ments are like the great deep, thou sa-
 vest O Lord both man and beast. But I
 will not at this time enter into that
 infinite Ocean of Gods Goodnesse,
 whereby he giveth Food unto all flesh, Psal 147.
 and adorneth the feilds with all kind of Gods infinite
 fruitfull trees and pleasant flowers; Goodnesse.
 neither will I enter into any part or
 parcell of his excellent Providence,
 whereby hee governeth the whole
 world by his *Wisdom*, sustaineth all
 things by his *Power*, and releiveth all
 things by his *Goodnesse*: But I will
 rather bathe my selfe in those cheifest
 Fountaine of Gods admirable Love,
 whereby he imbraced Mankinde, the
 Epitome of the whole Universe.
 For God so loved the World, that hee Joh 3. 16.
 gave his onely begotten sonne: That
 whosoever beleeveth in him should
 not perish, but have everlasting life.
 Indeed there is no comfort in the
 Father without the Son, neither

Heb. 1 3.

*Quicquid est
veteris Testa-
menti Christum
sonat.*

All the men of
note, and all
the names of
Dignity, were
but types of
Jesus Christ.

can any beleeeve in him, and through
beleeeving come to him, but by the
Sonne, for hee dwelleth in light
inaccessible, whom none can know,
till the Sonne who is ἀπαύλας τῆς
δοξῆς τοῦ πατρὸς, the brightnesse of
his glory, and ingraven forme of his
person reveale him. Yea, without
the Sonne, he is a consuming fire,
but in him hath proclaimed him-
selfe to be well pleased: So that
the knowledge of Jesus Christ is the
onely thing that makes us happy;
*Nam omnia habemus in Christo, &
omnia in nobis Christus*; because we
have all things in Christ, and Christ
is all things unto us. He is α *Legis*,
& ω *Evangelij*, the beginning of
the Law, and the end of the Go-
spell; *Velatus in veteri, revelatus in
novo Testamento*; vailed and sha-
dowed in the Old, revealed and ex-
hibited in the New Testament; *pro-
mised in that, preached in this*; there
shewed unto the Fathers in Types,
here manifested unto us in Truths;
for the Tree of Life, the Arke
of Noah, the Ladder of Jacob,
the Mercy Seat, the Brazen Ser-
pent, and all such Mysticall Types,
and

and Typicall figures, that we read of, what were they else but Christ obscurely shadowed, before he was fully revealed? And so all the men of note, *Noah, Isaac, Joseph, Moses, Aaron, Joshua, Sampson, David, Salomon*, Kings, Priests, Prophets, titles of Dignities, names of Honour, or whatsoever else was any ways ascribed to any of them to expresse their sovereignty, were onely used to expresse those transcendent excellencies which these personall Types did adumbrate, and shew most properly to belong unto this King of Kings, this *Isa 9.6.* mighty Counsellor, and this Prince of peace.

Now if we well consider, how all those things which the Prophets of old prophesied, were to be done by the promised *Messiah*, are all accomplished in the person of Christ; wee shall find the Word like a light shining in darknesse, clearly declaring unto us, that *Jesus* the son of *Mary*, is the true *Messiah*: For the Scriptures foretell every particular act, accident, and circumstance, that should fall out of importance at his coming, incarnation, birth, life, death, resurrection, and

- Matth. 1 and assention. As for example, at what particular *time* hee should appear, *Gen. 49 10.* that he should be born of a *Virgin*, *Isa: 7. 14.* That the place of his *Birth* should be the town of *Beth-lem*, *Mic. 5 2* That at his Birth all the *Infants* round about should be *slaine* for his sake, *Ier. 31 15.* that the *Kings* of the *East* should come and *adore* him, and offer *Gold* and other gifts unto him, *Psal. 72.* that he should be presented by his Mother in the *Temple* of *Ierusalem*, *Mal. 3. 1.* that hee should flye into *Egypt*, and be recalled thence again. *Isa 19. 1.* *Hos. 11. 1.* that *John Baptist* should go before him, and cry in the *Desart*, *Isa 40. 3.* *Mal: 3. 1.* After this, that he should begin his own *Preaching* in *Galilee*, *Isa. 9. 1.* and that with all *Humility*, *Qui-nesse*, and *Clemency* of Spirit. *Isa. 42 2.* that hee should do strange *Miracles*, and heal all diseases, *Isa, 35. 5, 6.* that he should dye for our sins *Isa. 53* That he should be *betrayed* by his own *Disciple*, *Psal. 41 9.* that hee should be sold for thirty peeces of *silver*, *Zach. 11 12.* that with those *thirty peeces* there should be bought afterward a *Potters feild*, *Zach. 11*

13. that he should ride into *Jerusa-* Matth 21.7.
lem upon an *Ass* before his *Passi-* Matth. 26. &
on, *Zach.* 9.9. that the *Jewes* should^{27.}
 beat and buffet his *Face*, and defile the
 same with *spitting* upon him. *Isa.* 50.^{Mat. 27.}
 6. that they should whip, rent, and
 tear his *Body* before they put him to^{Luke 13 33}
 death, *Isa.* 53 5 that they should
 pierce his *Hands* and his *Feet* *Psalme*
 22 16. that they should put him to^{Mat. 27. 38.}
 death among *Theives*, and *Malefa-*
ctors, *Isa.* 53 12. that they should
 scorn him and nod their heads at him,^{Mat. 27 39 40}
 saying, *He trusted in the Lord, let him* 41 42 43.
deliver him, &c. *Psal.* 22 7. 8. that^{Mat. 27. 34.}
 they should give him *gall* in his *meat*,
 and in his *thirst*, *Vinegar* to drinke,
Psal. 69. 21. that they should cast *lots*^{Mat. 27. 35}
 about his *Vesture*, and part his *Gar-*^{Mat. 27 57}
ments among them, *Psal.* 22 18. That^{&c.}
 he should lye in the *Grave* of a *rich*
man, *Isa:* 53 9. that he should rise a-^{Luke 29}
 gain from death the *third day*, as was
 shadowed in his *Figure*, *Jonah*, chap. 1
verse 17. *Matth.* 12. 40 *Luke* 11 30.
Psal. 16 10. that he should ascend to^{Luk. 14 51.}
Heaven, and sit at the *Right hand* of^{Act. 21. 55}
God his *Father* for ever, *Psal.* 68 18^{56.}
 & 110. 1. 4. All these *Particularities*,
 and a number more were revealed in
 Scripture

Scripture, some *four thousand*, some *two thousand*, and some *one thousand years* before the Nativity of Christ, the true *Messiah*, on whom all the *Fathers* since the first beginning fastened their *Hope*, and of whom all the *Prophets* have spoken, pointing him out as it were with the *Finger*, how he was to come to work the work of our *salvation*, which in all circumstances wee see performed by him, as was prophesied by them to our everlasting comfort.

Moreover, because there is a *Generation of men* in these our dayes, that *blasphemously deny* our Lord and Saviour *Jesus Christ*, and his *Deity*, and so consequently the *Scriptures*, I shall hereunto add some testimonies of the *Gentiles*, yea and of the *Jewes* themselves, (a people that are our greatest enemies) to prove and testify that *Jesus* is the son of God, the true and promised *Messiah*.

*Vide Clem. Alex. l. 1.
Strom. & Orig. l. 6. contra Cel-
sum, & Procl. l. 2 & 3. in
Par. Plato.*

First in the writings of that ancient and learned *Zoroaster*, there be found very significant speeches of the son of God, whom he calleth, *Secundam mentem*, the second mind. And *Hermes Trismegistus* (who received

ceived his Learning from this *Zoroaster*) calleth the second person in the Trinity, *The first begotten son of God, his only Son, his dear, eternall, immutable, and incorruptible Son, whose sacred name is ineffable.* This *Hermes* or *Mercurius*, surnamed *Τεισμέριςτος*, thrice great, did often describe the Power and Majesty of Jesus Christ; and as *S. Augustine* saith, did compose a booke, whose Title was *λόγος τέλειος*, *The perfect word*, that is Christ, which he calleth *λόγος*, the very same word that our Evangelist useth; and *Lactantius* saith, that *Zeno* affirmed *λόγον*, the word (Christ) to be the Maker of this Universe, so that he is rightly called *Expectatio Gentium*, the hope and expectation of the Gentiles, for those many multitudes that became *Proselytes* of the Jewish Religion, and those *Magi* that came from the East, to worship him as soon as ever hee was borne, do sufficiently prove, that the Gentiles expected the coming of this promised *Messiah* before his incarnation. Besides, I cannot truly think, that *Plato*, that ancient Writer should be ignorant of these things,

for

That the Gentiles expected the coming of a *Messiah*.

Mercur. Her.

in Parmend. cap

I & de incept.

Aug. l. 5. c. 3. de

heresibus.

for *Theodoret, Clemens, Alexandrinus*, and *Iustin Martyr* do plainly affirme, that he read the bookes of *Moses*, and the Prophets, inſomuch that *Numenius* a *Platonist* was wont to ſay, τὸ γὰρ ἓν Πλάτων ἢ Μωϋσὴς ἀπὸ τοῦ αὐτοῦ, that *Plato* was none elſe but *Moses* in the Grecian tongue.

Plato a Grecian Moses.

The ten famous Sybills, viz. *Perſica, Libyca, Delphica, Cumea, Erythraea, Samia, Cumana, Helſpontia, Phrygia, Tiburtina.*

Secondly, Among the *Gentiles* there were certaine *Propheteſſes*, or women Prophets, called *Sybils*, who were indued (as it ſeemeth) with a certaine ſpirit of propheſie, and did utter from time to time moſt wonderfull particularities of *Chriſt* to come, agreeing (as it were) wholly with the Prophets of *Iſrael*; one of them called *Sibylla Erythraea*, maketh a whole diſcourſe of *Chriſt* in Greek *Accroſtick Verſes*, at the latter end of which ſhe ſaith, that he is *Immortall Saviour, and a King that muſt ſuffer for our finnes*. But I will leave theſe *Sybils* a little while, and proceed to other *Authorities*: Yet firſt I thinke it very fit to make mention of ſome admirable accidents which happened at the birth of our bleſſed Saviour. *Paulus Oroſius* and *Eutropus*, both *Writers belonging to Octavius*, *doth*

Paulus Oroſius and *Eutropus*, *Writers belonging to Octavius.*

doth say, That at such time as *Jesus Christ* was borne, on earth, there happened in *Rome*, that in a common Inn or *Taverne*, a well or spring of pure and excellent *Oyle* brake up out of the ground, which for the space of a whole day, ran and issued forth incessantly in great abundance.

A Spring of Oyle arising out of the ground in *Rome* when *Christ* was borne.

How excellently may this allude to *Jesus Christ*, who was not onely *Christus Dei*, the annointed of God, but also *Christus Deus*, God himselve annointed. *Eutropius* addeth moreover, that in *Rome* and the neighbouring places thereabout, even in the full calme, and clearest time of the day, a circle was seene about the *Sun*, of as bright splendor and radiancy, as the sun it self. The same *Paulus Orosius* further saith, that at the very same time, the *Senate* and people of *Rome* made free offer to *Octavius*

A bright circle seen about the *Sun* in the day time.

Augustus, to entitle him cheif Lord, which he refused, and by no meanes would accept; prognosticating to himselve, that a much greater Lord then hee, was then on the Earth, to whom that Title more worthily appertained. *Commestor* in his Scholastic History, affirmeth, that in *Rome*

Commestor in lib de Hist. Scholiast.

Templum pacis
fell to the
ground at the
Birth of
Christ.

Rome upon the same day : The Temple dedicated by the Romans to Peace the Goddess, fell in ruins to the earth. For they had formerly consulted with the Oracle of Apollo, to know how long the Temple should stand in good estate, and answer was made them, Untill a Virgine should bring forth a Childe, which they reputed to be utterly impossible, and therefore their Temple should stand for ever, notwithstanding at the Virgins Deliverance, Mother to the King of Heaven, it fell to the ground.

Suidas in vita
August. Niceph.
lib. 1. Hist. cap.
17.

Suidas also recordeth, that *Augustus* inquiring of the Oracle of Apollo, what man should rule after him, received this Answer from Satan,

Παῖς ἐβροῖτο κέλεται με θεοῖς μακά-
ρεσσιν ἀνάσσειν,

Τόνδε δόμον περιπεῖν, καὶ αἶδην αὐτοῖς
ἰκέσθαι,

Λοιπὸν ἀπὸ σιγῶν ἐκ βωμῶν ἡμετε-
ράων.

An Hebrew Child, the King of Gods,
Commands me to avoid

This place, and forthwith to return,
To Pluto's darke some shade.

From these our Altars bid thou art,
In silence therefore to depart.

Augustus

Augustus having received this answer, went away, and set up an *Altar* in *Capitolium*, with this Inscription in Roman Letters.

Ο βασις οὗτος ἐστὶ τοῦ πρωτογένου θεοῦ
THIS IS THE ALTAR OF THE
FIRST BEGOTTEN OF GOD.

So that it is worthy of great consideration, to note how evidently the *Devill* shewed himselfe (even suddenly) to be overcome and conquered: For after Christs coming, and suffering on the *Crosse*, the *Oracles* of the *Devills* were altogether silenced, the *Groves*, *Altars*, and *Temples* of the false Gods began to lye *Wast*, yea the *Gentiles* detesting the impostures of *satan*, embraced the *Faith* of *Christ*, giving over their *Magickall* bookes to *Vulcan*: A remarkable Example whereof we read touching the *Ephesians*, *Act. 19.*

The Devils
plain manifestation of his
foyle and overthrow.

Act. 19. 8. &c.

Moreover, *Plutarch* doth report, that in the later years of the Raigne of the Emperour *Tyberius*, a strange voice and exceeding horrible clamor, with hidious cries and howlings, were heard by many in the *Grecian* sea, lamenting and complaining, that the great God *Pan* was now departed: In

Plut. de defectu
Oracu.

Pan. some Ma-
ster Devill
that lost his
Dominion.

Euseb. in Hist.
Eccle. & ad
Theodo.

so much that all the sea resounded
their dreadfull *Ecchoes*. Of this you
may see more at large in *Eusebius* to
Theodorus. And in his sixth book, *De*
preparatione Evangelica, you shall
find that *Apollo* oftentimes exclaimed
Hei mihi, congemiscite: Hei mihi:
Hei mihi: Oraculorum defecit me cla-
ritas. Woe unto me, lament ye with
me, woe unto me, woe unto me, for
that the honour of *Oracles* hath now
forsaken me. And being demanded,
(by a *Priest* of his own) concerning
God and true Religion, he gave this
answer, *O thou unhappy Priest, why*
dost thou aske me of God, that is the
Father of all things, and of this most
renowned Kings dear and onely sonne,
and of the spirit that containeth all,
&c. Alas that spirit will enforce mee
shortly to leave this habitation and
place of Oracles. Whereby it is plain
and manifest, that (even in all parts)
the Devills complained on the Nati-
vity of our Lord and Saviour Jesus
Christ, because it was their utter de-
struction. And at, or a little before
his passion, (as *Iosephus* writeth) a
voice was heard in the Temple of *Je-*
rusalem, (albeit there was then no
living

Suidas in Thu-
lis, & Porphyr.
& Plut. de Ora.

The Devills
complained of
our Saviours
Nativity.

Ioseph. in An-
tiquit. Jud. l. 4.

living creature in it) *Let us speedily be gone, and leave this Country.* Beside, it is marvelous to consider, how this puissant *Authority* of *Christ* was imparted to *Christians*, in so much that it extended it selfe so far forth, that not only their *Words* and *commandments*, but even their very *presence* did shut the mouthes, and drive into fear the miserable and damned spirits. So *Lactantius* sheweth, that in his dayes, a Serving-man that was a *Christian*, following his Master into a certain Temple of *Idolls*, the Gods or Devills rather, cryed out, that nothing could be well done, as long as that *Christian* was in presence. The like recordeth *Eusebius*, of *Dioclesian* the *Emperour*, who going to *Apollo* for an *Oracle*, received answer, That the just men were the cause that hee could say nothing. Which just men, *Apollo's Priests* interpreted to be meant of *Christians*, and thereupon *Dioclesian* began his most feirce and cruell persecution. Lastly, The *Pagan Porphyrie*, that of all other, most earnestly endeavoured to impugn and disgrace us *Christians*, and to hold up the honour of his en-

Lact. lib. 2. de Inst. cap. 16.
Euseb. lib. 5. de prep. Evan.
Porph. lib. 5. cont. Christ. apud Euseb. l. 5. ca. 1 de prep. Evangel.

feebled *Idols*, yet discourfing of the great *plague* that raigned moft furiously in the City of *Meffina*, in *Cicilie* where he dwelt, yeelded this reason, why *Æſculapius* the God of *Phyſick* (much adored in that place) was not able to helpe them. *It is no marvaile* (ſaith he) *if this City ſo many years be vexed with the Plague, ſeeing that both* *Æſculapius* *and all other Gods be now departed from it, by the coming of Chriſtians.* For ſince that men have begun to worſhip this *Jeſus*, we could never obtaine any profit by our Gods. Thus hath the Deity of Chriſt been declared and approved by his omnipotent power, in ſubduing infernall Enemies. It remaineth now that (according to my promiſe) I endeavour to manifeſt the ſame by other *Testimonies* and *Authorities*.

A marvailous
confefſion of
Porphyrie.

Juſtin. l. 1.

*Sybil. Samia.
apud Betul.*

Fiſt that famous *Zoroaſtres* King of the *Bactrians*, a man excellent in all learning, as (*Juſtin* ſaith) left this as a *Tradition* among the *Gentiles*, and afterwards it was more plainly publiſhed by the *Sybils*,
that

that a *day Star* should appeare before the arising of the *Son of Righteousnesse*; and *Chalcidius* a *Platonick* Chalcid. apud Ma. fil. Ficin. tract. de stella Magi. doth say, that the *Chaldean Astronomers* did gather by contemplation of this *starre*, that some God descended from Heaven, to the benefit of Mankind. And *Fulgentius* saith, Fulgent. fol. 657. in Octavo Ser. de Epiphan. That *Puer natus novam stellam fabricavit*; Christ being borne, did of nothing frame this new *starr*; which did bear such evident witness of him; for the wise men being upon the mountaine *Victorialis*, worshipping their God, (as Saint *Chrysostome* saith) a star did appeare unto them, in the likenesse of a little child. Now though *Ammonius Alexandrinus*, and *Nicephorus* thinke, Chrysost. hom. 2. op. imp. f. in Mattheum 2. Ammon. Alex. in harm. Niceph. l. 1. c. 13 that this starre appeared two yeares before the Nativity of *Jesus Christ*, that so they might make preparation for so long a journey; because these *Magi* were Kings themselves, as Saint *Cyprian* delivereth it from the tradition of the Church, and Saint *Chrysostome* seemeth to consent, Cyprian. ser. de Bapt. Chrys. hom. 6. in 2. Matth. and *Bosquierus* laboureth to confirm it; Yet I thinke rather with *S. August.*, that these three wise men,

Iter unius anni in tredecim diebus peregerunt, Did perform that journey, which was enough for a whole year, in thirteen dayes, because (as *Remegius* saith) *Puer ad quem properaverunt, potuit eos in tam brevi temporis spacio ad se adducere*; That Child unto whom they hastened, might help and further them forward to come unto himsele, in so short a space: And therefore this their *diligence* and speedy haste to come to Christ, doth sufficiently shew that they beleived this new born *Babe*, to be the true and eternall *God*, so that these wise men were wise indeed; not because they had all the wisdom of the Gentiles, but because they did both seek and find him, *In whom are hid all the Treasures of Wisdom and Knowledge*:

*Chrysost. quo
supra.*

Also their behaviour being come, doth plainly shew, that *puerum quem viderunt hominem, agnoverunt Redemptorem*; the child which they saw to be a man, they did acknowledge to be their *God*; for though they saw him dandled in the lap of his poore Mother, wrapped about with meane clouts, and having not the

least

least *signe* of any humane Kingly *dignity*, yet they did homage unto him, as unto the King of Kings: For they fell downe, to shew their *humility*; they worshipped him, to shew their *faith*; they offered their gifts, to shew their *charity*. *Quid? adorant regem*

nuper natum, &c. And what is this, that they adore this Childe newly borne, and sucking on his Mothers Breasts, and would not adore that King which had been long ordained, and was most gloriously reigning on his Kingly Throne? What is the cause of this? *Ille natus in pallatio*

contemnitur, iste natus in diversorio *quaritur*; that he which was born in the *Pallace* should be *contemned*, and he which lay in the *Manger* should be *adored*? *S. Chrysostome, Leo, and Fulgentius*, do all agree it was, because the Wise men knew, that hee

Quem dixerunt regem Iudaeorum erat Creator Angelorum, & quem viderunt parvum in praesepio, erat immensus in Caelo; whom they had called King of the *Jewes*, was the Lord and Maker of the *Angells*, and whom they saw little and poor in the *Cratch*, was rich and immeasurable in Heaven.

In gremio pauperis matris positum, & pannis vilibus involutum, & nullum regiae dignitatis humanae signum habentem.

Fulgentius Ser. de Epiph.

Philo Judaic. in
Abbrev. Temp.

Lastly, the *cruell* murther committed by *Herod*, on poore harmelesse *Innocents*, doth sufficiently prove the *birth* and *comming* of the true *Messias*: For *Philo*, the learnedst Man that ever wrote among the *Jewes* (except the Writers of holy Scriptures) in his *Abridgement of times* doth say, that *Herod caused certaine Children to be slaine, and his owne Son with them; because he had heard, that the Christ a King promised to the Hebrews, was then borne.*

Secondly, As for his *life* and *conversation*, by the testimony of his greatest adversaries, it was more admirable then his *Doctrine*, his life being a most lively Table, wherein the *perfection* of all his *Doctrine* was expressed: A Man of such *gravity*, as never in his life he was noted to *laugh*, of such *Humility*, as being the son of God, he *scarce* used in this world the *Dignity* of a *Servant*, of such *sweet* and *mild* behaviour, as all the injuries of his Enemies, never wrested from him one *angry* word. And as the *Prophets* did *foretell* the *vertue* and *sanctity* of this *Messiah*, so the *Devills* themselves could not but *confesse*

fesse the same to have beene fulfilled
 in the person of *Christ*; as is most e-
 vident by *Porphiry*, a professed ene- Porph. lib. de
 my of the *Christian name*; who after laud Phyls.
 consideration of diverse *Oracles* ut-
 tered by his *Idolls*, touching *Jesus*, he
 breaketh forth into this confession;
It is exceeding wonderfull, (saith hee)
what testimony the Gods do give of the
singular piety and sanctity of Jesus, for
which they avouch him rewarded with
immortality. And *Iosephus*, not only Ioseph. in lib. 2.
 a Jew by *Lineage and Nation*, but al- de Antiq.
 so by his *Life and Profession*, writeth
 thus of *Christ*, *At the same time lived*
Jesus, a very wise man, if it be lawfull
to term him a man, because in deed and
verity he did wonderfull things, & was
Master and Doctor to such as loved &
sought for truth. Hee assembled and
was followed by great troops of Jews &
Gentiles, and he was Christ. By which
 testimony of *Iosephus*, we see mention
 is made, not only of *Jesus*, and his *life*,
 but also of his *miracles*, which were
 plainly foretold and published by the
Sibylls, among whom, one of them (as
Lactantius recordeth) wrote thus of Lact. lib. 4 di-
Christ to come, He shall do all by his vina. Insir.
only Word, he shall cure all infirmities, cap. 15.
 He

He shall raise the dead, he shall make the lame to run and skip, the deafe shall hear, the blind shall see, and the dumbe shall speake: In five loaves and two fishes, five thousand persons shall be satisfied, and the fragments shall fill twelve baskets to the hope of many. He shall command the winds, and walke upon the furious sea with his Feete of Peace.

To these predictions of *Sibylla*, do agree the Doctors of the Jewes themselves, in many places of their *Thalmud*, to wit, that the *Messias* should be wonderfull in working miracles. And in their publick Commentary upon *Ecclesiastes*, they have these words, *All the former miracles of Prophets and Saints, shall be nothing to the miracles of the Messias when hee cometh.* And thus much of the foretelling of Christs Miracles, but now for the fulfilling thereof in *Jesus*, that is, how these Predictions were performed in the stupendious workes and actions of our blessed Saviour, there is no difficulty. For that besides the former testimony of *Iosephus*, (which were sufficient in this case) the Jewes themselves do grant and record *Jesus* miracles.

*Misdrach, cohe-
lesh, cap. i.*

The confession
of *Jesus* mi-
racles by his
enemies.

miracles in diverse places of their *Thalmud*, yea, they make mention of many wonderfull things that *Jesus* did, which are not written by our *Evangelists*. The same doth *Mahomet* in his *Alcoran*, affirming *Jesus* the son of *Mary*, to have been a great *Prophet*, and to have wrought his miracles, by the only *Power* and *Spirit* of *God*.

Tba. in teach.
Anadozara
Misdr. coheleth
Alcoran AZOAR
14. 11. 13.

Thirdly about his *Passion*, there is little or no controversie, and therefore the testimony of *Josephus* may suffice, whose words are these, That the principall *Jewes* of his Country, having accused and delivered over *Jesus* to *Pilate*, (that was Governour of *Jurie* for the *Roman* Emperour) hee adjudged him to the *Crosse*. The same do other *Jewes* and *Gentiles* record. Also the particulars of *Christs* passion was plainly foretold by *Sibylla*, for these are her own words, set down by *Lactantius*, He shall appear miserable, ignominious and deformed, to the end hee may give hope unto the miserable. Afterward he shall come into the hands of most wicked and faithlesse men: they shall buffet him with their sacriligious fists, and shall spit upon him with their
uncleane

Joseph. lib. 18.
antiq. cap. 4.

1a Jan. 4. De-
um instit. cap.
16. & 18.

unclean mouthes, he shall yeild his innocent back to the whip, and shall say nothing while he receiveth the stripes, to the end he may speak to those that are dead. He shall bear a Crown of thorns, and they shall give him galle to eat, and vinegar to drink. And this shall be the hospitality hee shall finde among them.

*Thal. tract. San-
hica belec.*

*Misd. Ruth.
Rab. Josep. in
lib. Siph. &c.*

Neither do the ancient *Rabbines* and *Teachers* among the *Jewes* dissent from this. For that in their *Thalmud*, that was gathered above one thousand and two hundred years agoe, the plain sentences of diverse are set down, *That their Messias at his coming shall be put to death.* And what can be more plaine then the written words of *Rabbi Simeon*, which are as followeth, *Woe be to the men of Israel, for that they shall slay the Messias.* God shall send his Son in mans flesh to wash them, and they shall murder him. Yea in their *Commentary* upon *Daniel*, they have these words, *Three years and a halfe shall the presence of God in flesh cry and preach upon the Mount Olivet, and then shall he be slaine:* And *Sibylla* addeth further two particular miracles that should fall

*Rab. Simeon
Ben. Jebai. lib.
de spe.*

*Rab. Hedar. in
Dan. 7. 27.*

all out in the said passion of the *Messias*, to wit, That the *Veile of the Jewes Temple* should break in two: And that at mid-day there should be darkness for three houres over all the World. Which thing to have beene fulfilled at the death of *Jesus*, not only Saint *Matthew* doth assure us in his Gospell, but also *Ensebins* affirmeth, that hee had read the same word for word, recorded in diverse *Heathen Writers*. Laet. lib. 4. Divin. inst. capit. 19.

Phlegonius a Greek Historian, of whom *Suidas* maketh mention, reporteth for a wonderfull thing, That in the fourth year of the two hundred and tenth *Olimpiad*, (which by just account, was in the eighteenth year of the Raign of *Tiberius*, and at which time our Saviour suffered) there was an *Ecclipse of the Sunne*, the very greatest that ever had beene seen, nor ever found to be written of, and that it continued from the sixth houre, untill the ninth houre. And that during this *Ecclipse*, the trembling of the Earth was so great in *Asia*, and in *Bythinia*, that infinite strong built houses fell to the ground. Matth. 27.

Plix. in lib. 2.

It appea^r t^eh moreover, that besides this *Phlegonius*, *Pliny* also felt and wrote of the selfe same matter, for he saith, *In the time of the Emperour Tiberius, the quaking of the earth was much greater then ever before had been. By means whereof* (saith another) *twelve Cities were ruined and overthrown in Asia, with infinite other goodly buildings and houses, so that the Historiographers amongst the Gentiles, (albeit they knew not the cause) did not forbear to write of the miracles of Christ.*

Twelve Cities
ruined by the
Earth-quake
at Christs pas-
sion.

*Orig. cont. Cels.
lib. 6.*

Furthermore, *Æsculus* an old *Astronomer*, doth prove by the scituation and constitution of the *Sun* and *Moon* at his *Passion*, that no *Eclipse* could then be naturally, and therefore it was very miraculous, contrary to the Order of Nature, and only done by the omnipotency of God, who deprived the sun of his light for all that space of time.

Dionysius was
25 years old
at the death of
our Saviour,
and lived a
long time af-
ter with the
Apostles, as
himself re-
cords in the
11. Epistle to
Apollophanes.

Dionysius Areopagita being on that day in *Athens*, and beholding the *Sun* to be so strangely obscured, knowing also (as a man learned and skillfull in *Aristology*, and the Celestiall courses) that this *Eclipse* was
contrary

contrary unto the rule of Nature,
 he cryed out with a loud voice, say-
 ing; *Aut Deus Natura patitur, aut
 mundi Machina dissolvetur*, either the
 God of Nature doth now suffer, or
 the Frame of the whole world shall
 be dissolved: And to another hee
 spake of that Eclipse in these words,
Ignotus in carne patitur Deus, cujus
gratia rerum universitas densa hac
caligine obscurata est atque concussa,
 God unknown in the flesh did suffer;
 for whose sake the universe was
 struck and covered with thick dark-
 nesse. And this *Dionysius* in an E-
 pistle written to *Polycarpus*, being as-
 ked what this great Eclipse might
 portend, said, *That it shewed a change,*
and a great alteration, and that hee
did seriously observe the day and
houre.

*Michael Syn-
 gellus in Enco-
 mio S. Dionysij.*

*S. Dionys. in E-
 pist. ad Polyc.*

The other *Miracle*, of the *Vayle* *Joseph in l. 2.*
 of the *Temple* which rent in sunder, *de antiq.*
Josephus also giveth faithfull testimo-
 ny thereof.

Finally, I will conclude this dis-
 course with the authority of learned
Philo, who doth plainly confesse the
 Deity of *Jesus Christ*, and the necessi-
 ty of his suffering. [This man that
 was

*Philoslib. de
exulibus*

was the learnedst among the Jewes, made a speciall booke of the banishment of his country-men, where hee hath this discourse ensuing: *What time may be appointed (saith he) for return home of us banished Jewes, it is hard to determine. For by tradition we have, that we must expect the death of an high Priest. But I am of opinion, that this high Priest shall be the very word of God, which shall be void of all sinne, both voluntary and involuntary: Whose Father shall be God, and this word shall be the Fathers wisdom, by which all things in this world were created. His head shall be anointed with Oyl, and his Kingdome shall flourish, and shine for ever.* This wrote *Philo Judæus* at that time, when hee little imagined, the same high Priest, whom he so much expected, and the same word of God, whose Kingdome he describeth, was now already come into the world. Fourthly, As *Iesus Christ*, did declare himselfe truly to be the *Son of man*, by yeilding unto *Death*; so hee did declare himselfe mightily to be the *Son of God*, by his *Resurrection* from the dead: And this *Resurrection* of him was exactly foretold

foretold, not only to the *Jewes*, but also to the *Gentiles*; for these are the words of *Sibylla*, *Hee shall end the necessity of death by three dayes sleep, and then returning from death to light again, he shall be the first that shall shew the beginning of Resurrection to his chosen, for that by conquering death, he shall bring us life.* What thing can be more plainely described then this? but now to prove the truth and certainty of his Resurrection. Our first and most evident testimony shall be derived from our greatest enemies, among which number is *Iosephus*, that learned *Jew*, whose words are these, *Although hee was accused by the principall men of our faith, and crucified, yet he was not abandoned of them which had formerly followed him; but three days after his death, he appeared alive again unto them, according as the Prophets (inspired of God) had foretold, and prophesied of him.* Which express plain & resolute words, we may in reason take, not as the confession only of *Iosephus*, but as the common judgment, opinion, & sentence of all the discreet and sober men of that time, laid down and recorded by this

*Laetan. lib. 4.
in. ft. Div. c. 19.*

*Ioseph. in lib. 2
de Antiq.*

Historiographer. In whose dayes there were yet many Christians alive, that had seene and spoken with *Jesus* after his Resurrection; and infinite *Jewes*, that had heard the same protested by their Fathers, Brethren, Kinsfolks and freinds, who had been themselves eye witnesses thereof.

Ignatius was twelve years old when our Saviour suffered, and for certainty, that he did see Christ after his Resurrection, take his owne words.

In Ep. ad Smyr. Ego verò, & post Resurrectionem in & ad Polycarp. carne eum vidi, & credo quia sit:
 And truly I did see him after his Resurrection in the flesh, and I do beleeve that it is he; yea, he sets down the time and persons, when, and before whom it was: *Et quando venit ad Petrum, & ad eos qui cum Petro erant.* And when he came to *Peter*, & to those that then were with him; he sayd. *Touch and see, for a spirit hath not flesh and bones, as you see me have,* and they touched him and beleived, so that his own words are sufficient proofs, but yet it is the consent of all the Church-Historians, as *Eusebius*, *Ruffin. cap. 6.* Saint *Jerom*, and *Ruffinus* testifie.

Moreover

Moreover, *Dionysius* the *Areopagite*, *Saint Bernard*, and others, report a famous saying of *Saint Ignatius*, which he uttered with sighs, and is extant in his *Epistle* to the *Romans*, and it is this, *ὁ ἐμὸς ἔργος ἐσταύρωται* *Amor meus crucifixus est*, that is, My Love is crucified. Indeed this holy and pious Bishop, did so continually meditate upon those great things, which *Christ* had done and suffered for him, that he was thereby brought so intirely to love him, as when he was demanded, why hee would not forsake and forget *Christ*, rather then suffer himself to be torne and devoured of wilde and savage Beasts? He answered, that hee could not forget him, because the sufferings of *Christ*, were not only words transient in his mouth, or removeable objects before his eyes, but they were indeleble characters, so engraven in his heart, that all the Torments of the Earth could never rase them out: And therefore being commanded by that bloody Tyrant *Trajane*, to beript and ~~un~~bowelled, they found *Jesus Christ* written upon his Heart, in Characters of Gold. He is stiled *Di-*

*Mirandula de
motre Christi l.
I. c. 10.*

The story of
Ignatius at his
Death.

Biblioth. Pa-
trum; Tom. I.
pag. 76.

Niceph. Hist. li.
2. cap. 35.

Aug de vera
religione.

Christ despi-
sed all world-
ly vanities.

OW-OW

Christ suffer-
ed all misce-
ries.

*vinus Ignatius, Inclytissimus & fer-
ventissimus Martyr, Divine Ignatius*
a most famous and fervent Martyr.
Nay *Nicephorus* goes beyond that ti-
tle, and calls him θεόληπτος & θεοφόρος,
one that saw God, and one that was
carried of God; for when hee was a
child, *Nicephorus* reports, that our
Saviour would take him up in his
arms, and shew him to his Disciples.
And it may be that this was one of
those little children that were brought
to Christ to touch them, or that little
child whom *Jesus* took and set in the
midst of them, to learn them humili-
ty. Indeed as Saint *Augustine* saith,
*Tota vita Christi in terris, per homi-
nem, quem gessit, disciplina morum*
fuit; The whole life of Christ, which
he spent here on earth, was, and is, a
pattern for all Christians, *Nam omnia*
bona mundi contempsit, for he despised
all the pompe and vanity of this
world, to teach us, *In his mundanis*
felicitatem non reponere, that we
should not greedily seek, nor childish-
ly place our delight in these vain and
worldly toyes, hee suffered all the
sorrowes of this world, *hunger, thirst,*
cold & nakedness, lyings, slanders, spit-
tings,



tings, mockings, whippings, & death it
 selfe, to teach us, *ut nec in illis quere-*
retur felicitas, ita nec in istis infelici-
tas timeretur; that as we should place
 no felicity in the vanities of this life,
 so we should not fear all the miseries
 of this world, but to say with *Debo-*
rah, *March valiantly, O my Soul,* &
 with the *Angell* unto *Gideon*, *Go on*
thou mighty man of War, and passe
 through all the ranks of miseries. To
 be breife, if we do but seriously look
 into the life of *Jesus Christ*, we shall
 easily find, that (as *St. Bernard* saith)
 True *Wisdom*e is found in his doctrin,
Righteousness in his mercy, *Mercy* in
 his Justice, *temperance* in his life, *truth*
 in his words, *fortitude* in his suffer-
 ings, & all *vertues* in all his actions, all
 the *Ethicks* of *Aristotle*, all the mora-
 lity of *Seneca*, and all the wisdom of
Greece, can no ways describe vertue so
 perfectly, as we see it expressely pour-
 traied in the lively example of our Sa-
 viours life: yea, such was the piety of
Jesus Christ, that even his greatest e-
 nemies were forced to acknowledge
 & confesse it, for the talk of one *Theo-*
dorus a Jew with a christian merchant
 man named *Philip*, in the time of the

Judg. 6. 12. 14

Bernard Ser. 2.
supr Cantic.
Prudentia ve-
ra in ejus do-
ctrina, justitia in
ejus misericordi-
a, temperantia
in vita, & for-
titudo in ejus-
dem passione
reperiuntur.

Said as upon
 the word *Iesus*

Christs Piety
is acknowledged
and confes-
sed by a
Jew.

Joseph dyed
before the
Virgin Mary.

A proof of
Christs Divi-
nity.

Emperour Justinian, is here worthy to be noted. In the Temple of Hierusalem (sayd the Jew) there were two and twenty ordinary Preists; and as soone as any of them dyed, the residue chose another in his place. Now it hapned, that Jesus for his singular Piety and Doctrine was chosen by them. And to the intent they might know the name of his Father and Mother, and inregister it according to their custome, they sent for them, and Mary came thither alone, because Joseph was then dead. She being asked the name of the Father of Jesus, answered upon her Oath, that she had conceived him by the holy Ghost, and reported to them the words of the Angell. Moreover, shee told them the names of the Women that came to her labour unlooked for; upon due inquisition whereof, when all things were found to fall out true, they registred his Name in the Register of the Preists in these words, Jesus the Son of the living God, and of the Virgin Mary. And this Register (sayd Theodosius) was saved at the sacking of Hierusalem, and afterward kept in the City of Tyberias, where it is preserved in secret, and I have seen it as
one

one of the cheif among the Jews, and as one from whom, in respect of my degree, nothing was restrained. And I beleve thereby that it is not ignorance that holdeth me in the Jewish Religion, but the honour which I have among my countrymen, the like whereof I could not have elsewhere. Thus we see that the Jews themselves were forced to acknowledge and declare the Piety and Deity of Jesus Christ. And as for the family from whence he descended, it remaineth registred in the Jews *Thalmud*, that Jesus of Nazareth Crucified, was of the Blood Royall, from Zorobabell of the house of David. Thus much by way of digression.

Why Theodosius the Jew would not embrace Christ.

Thal. Tatt. San. ca. Nigmar bad.

But now to return to the foregoing Subject of our discourse, namely the Resurrection of Jesus Christ; although the Testimony of *Iosephus* and Saint *Ignatius* might suffice, to prove the truth and certainty hereof, against all the Atheists of the World, yet hereunto I will add some other testimonies and *circumstantiall proofes*, that do infallibly prove the Resurrection of Christ, and so consequently that *Jesus* is the Son of God, the true and promised *Messias*.

1. atth. 28. 1.

The Angells
testifie the re-
surrection of
Christ.

Luke 24. 4.

2. That Christ
appeared
twelve seve-
rall times af-
ter his resur-
rection.

First to Mary
Magdalen.

Mark. 16. 9.

Ambros. l.

10. in Luc. 24.
Beda in cap.
ult. Luc.

First, the *Angell* said unto the wo-
men, *why seeke yee the living among
the dead?* hee is not here, but he is ri-
sen, *Et si non credideritis Oraculo, cre-
dite oculo*, and if you will not beleive
us, beleeye your own eyes, for you
may see the *place* where he lay.

2. Truth it self confirms this truth
unto us, by those manyfold *appariti-
ons* that he made after his resurrecti-
on, during the space of forty dayes,
that before he ascended into Heaven,
he walk'd here on earth. And these (if I
be not far deceived in my reckoning)
were at least *twelve times*, according
to the number of his 12 *Apostles*.

First, Hee appeared unto *Mary
Magdalen* apart; where we must ob-
serve, that he appeared *first* unto a
woman, that no *woman* should thence-
forth be any waies *reproached* for
their *first* transgression & seduction
of man; *Quia ut culpam viro transfu-
dit, transfudit etiam & gratiam, vete-
risq; lapsus arumnas resurrectionis in-
dicio compensavit*, because that as a *wo-
man* was the *first instrument* of death,
so she was the *first messenger* of life, &
brought the *first tidings* of the *resur-
rection* of Christ, which is the surest
argument of mans salvation. And hee
appear-

appeared to this woman, first, *quia dominum præ ceteris dilexit, ideo præ ceteris videre meruit*, because she loved him above all, therefore she obtain'd to see him before all, she rose early, she sought him carefully, & she wept bitterly, not with those undiscreeet women for *Tammuz*, which was a brazen image with leaden eies, that being molten with heat, did seem to weep, and so caused the women to sympathize in teares, and to weepe (as is thought) for *Adonis*, but she weeps for *Adonai*, for her Lord and Saviour *Iesus Christ*, a rare example of great piety, & therefore though she had offended much, yet because she sorrowed much, and loved much, she had much forgiven her, and much love shewed unto her, for hee which is *Alpha* and *Omega*, the first & the last, did shew himself first unto her.

2. He appeared to all the women together, as they returned homeward from the sepulcher, to teach us, that never any man truly sought for *Christ*, but with these women, he should be sure to find him.

3. He appeared to *Simon Peter* alone, the first among the men, saith *Chrysost.* because *S. Peter* was the first Apostle

Aug. Meditat.
cap 35.

Joh. 20. 1. 11.
15.

Ezech. 8. 14.

Revel. 1. 8. 11

Secondly, To the three women returning homeward,
Matth 28. 9.

Thirdly to *Simon Peter* alone.
1 Cor. 15. 5.

Apostle whom hee called *first*, and *who* confest him *first* to be the Son of God, and therefore hee appeareth *first* to him, and biddeth the *women* tell his Disciples and *Peter*, that is, and *Peter* especially, that hee was risen, and went before them into *Gali-lee*. But *When* or *where*, or after *what* manner he appeared thus unto *Peter*, because the scripture doth not *ex-press* it, we can no wayes *determine* it, as both *Theophylact* and Saint *Gregory* do observe, and therefore it being a question, *Plus subtilitatis quam utilitatis habens*, that hath more *subtile* scrupulosity, then any comfortable *Utility*, I will peaceably passe it over.

Theoph.in Mar.
I. 16.

Fourthly, to
the two Disci-
ples travelling
to *Emaus*, Luk.
24. 13.

Theoph. Suc.
Luc.

Fourthly, Hee appeared to the two Disciples, journeying towards *E-maus*; the name of the one was *Cle-ophas*, and many think the other to be Saint *Luke* himselfe, who out of his modesty concealeth his own name, saith *Theophylact*. These two *Fugi-entes civitatem sanguinolentam sta-tim inveniunt Christum*, flying this bloody city, did presently find their Saviour; to shew unto us, that while we live among the wicked, we shall

shall live separate from God, but as *Elias* when he left *Jezebel*, was presently accompanied by the *Angell*, so these two, and all those that forsake the *World*, or shun the wicked, shall presently finde their God.

Fifthly, Hee appeared unto the eleven *Apostles*, and all the rest of the *Disciples* that were with them, when the doores were shut, and standing in the midst of them, he sayd, *Peace be unto you*; to shew, that he was the *Prince of Peace*, which had now purchased their *Peace* indeed; and he demanded, why *thoughts* should arise in *their hearts*, to shew unto us, that he was a God; because he knew the very *secrets of their hearts*.

Fifthly to the eleven *Apostles* together.
Mark 16. 14.
Luke 24. 33.
&c.
Joh. 20. 19.

Sixtly, He appeared to the same company again, within eight dayes after, when *Thomas* was with them, and then he shewed them the wounds of his sacred body, which he suffered to be handled, and which he kept (saith Saint *Augustine*) *Non necessitate, sed potestate*, not for any weakness in himself, that he could not heal and whole up those wounds that hee received, but through his power hee reserved them.

Sixtly to the same company when *Thomas* was with them. Joh. 20. 24, 26.

Why Christ
reserved his
wounds.

1. To shew the *greatness* of his *love*,
that would suffer *so much* of, and for
wretched men.

2. To shew the *greatness* of mans
malice, that would, *Diomedes like*, so
cruelly deal with so *mercifull* a God.

3. To strengthen the *weak* faith of
his *waving* servants, *ut vulneribus cor-*
poris sanaret vulnera incredulitatis,
that they seeing the wounds of his *bo-*
dy, might thereby have the wounds of
their *unbeleeving* *soules* healed.

4. To shew the *certainty* of his *Re-*
surrection, when they saw he had the
same body which was *crucified* and
pierced by his enemies.

Seventhly, to
seven men to-
gether.

Joh. 21.2

7. He appeared to *Peter, James &*
John, Nathaniel, Didymus, and two o-
ther disciples, when they were a fish-
ing at the sea of *Tyberias*, and there
he proved unto them the *verity* of his
Deity, by that miracle of providing
fishes for them to eat, and the *truth*
of his *humanity* by eating with them.

Eighthly, to
Saint *James*.
1 Cor 5.7.
Hieron. in Ca-
stell.

8. He appeared unto *James* the bro-
ther of the Lord, that is, the cosen-
Germane of *Christ*, according to the
flesh, being the son of *Mary*, that was
sister unto the Virgin *Mary* (as Saint
Hierome saith) and not the son of *Jo-*
seph

seph, by another wife (as some would have it) and he was called *James* the just, in regard of his upright and innocent life.

Ninthly, He appeared unto the *eleven* disciples at one time upon mount *Thabor* in *Galilee*.

Tenthly, Hee appeared to more then *five hundred brethren* at once.

Eleventhly, he appeared to all his *Apostles* and *Disciples* upon Mount *Olivet* by *Jerusalem*, when in the presence of them all hee ascended up to Heaven.

Twelfthly, He appeared unto Saint *Paul* travelling to *Damascus*, as unto one *born out of due time*, as himself confesseth.

Thus hee did appeare unto his *Apostles* and *Disciples*, which by his eternall wisdome were *pre-ordained* to be *Witnesses* of his glorious *Resurrection*; and methinks the plainnesse of their declaration, and the *smalnesse* of their expectation of any manner of *profit* in the world, for the *testifying* of these things, should be *sufficient* to make all men give credit to their *testimony*. Besides all this, there

Ninthly, to the eleven Disciples on Mount *Thabor*.
Mat. 28. 10. 16

Tenthly, to more then 500. Brethren at once.

1 Cor. 15. 6.
Eleventhly, to all his Disciples in Mount *Olivet*.

Acts 1. 9. 12.
Twelfthly, to Saint *Paul*, going to *Damascus*, 1 Cor. 15. 8.

there be many other circumstantiall proofs and demonstrations of his Resurrection. For,

First the great
Earth-quake,
Cajetan in Mat.
28.

First, at the very *moment* of time, that he *rose* from his *Sepulcher*, and the Angells descended from Heaven, there was a great *Earth-quake*, the earth either *dancing* for joy that Christ was *risen*, or *trembling* for feare, that men would not *beleeve* it.

Secondly, the
apparitions of
the raised bo-
dies *Mat* 27.
52. 53.

Secondly, Many that were dead, *came forth* from their graves, and *appeared* unto many in the City of *Jerusalem*, to testifie unto them, and assure them of his Resurrection. *Dives* thought, if *one* were sent from the dead, his *Bretheren* would *beleeve* him; and behold here are *many* sent, and yet the *Jewes*, the bretheren of *Christ*, will not *beleeve* them: And yet notwithstanding, when they read that one *Erus* an *Armenian*, that one *Aristeus*, or that one *Theſſepius* rose again to life; they think no evill of *Plato*, *Herodotus*, or *Plutarch* for reporting it.

Thirdly, the
testimony of
Pilate, *Enseb.*
lib. 2. cap. 2.

Thirdly, *Pilate* himself that *condemned* him to death, did *testifie* of his Resurrection unto life, in a letter

ter that he wrote unto *Tiberius Caesar*.

Fourthly, Whereas a little before the resurrection of *Jesus Christ*, his *Apostles* and *Disciples*, durst not peep out of doores, because they did but *waveringly thinke* that this was he, which should have redeemed *Israel*, they do now couragiously compasse the whole world, and confidently teach and avouch, *There is no other Name given under Heaven, whereby men may be saved, but the Name of Jesus*.

Fourthly, The sudden courage of the *Apostles*.

Fifthly, All *Martyrs* have most boldly confessed this truth, and sealed it with their blood: *Tertullian* doth most excellently shew the Difference betwixt the *Martyrs* and *Malefactors*, saying, *Mali apparere devitant, deprehensi trepidant, accusati negant, condemnati morerent*, evil doers are loath to be seen, being taken they tremble, being accused, they deny it, being condemned they deplore themselves; but with the *Martyrs*, there is no such matter, for they are neither ashamed of their profession, neither do they grieve at their apprehension, but if they be noted for Christians, they

Fifthly, The sufferings of the *Martyrs*.

they rejoyce at it, if they be *accused*; they confesse it, if *adjudged* to dye, they deem it *better* then life: And therefore (saith hee) *Quid hoc mali est, cujus reus gaudet, cujus accusatio votum est, & cujus pœna felicitas?* What evill is this, when the *guilty* of the fact *rejoyceth* in his accusation, and is made *happy* in his condemnation.

Sixthly, the heavy punishments that were inflicted upon Christs persecutors.

Sixthly, the great *Plagues* and *punishments* that were presently *inflicted*, and have still to this very day *continued* upon all the *Persecutors* and *denyers* of Jesus Christ, do sufficiently *prove* the truth and certainty of his *Resurrection*, and that he is the true and promised *Messias*; for *Pilate* being accused by the *Jewes*, was inforced to appeal from *Vitellius* the cheif Governour of *Syria*, and to go to *Rome*, to defend himself before *Cæsar*, who before *Pilate* came there, was dead; and therefore he had none other remedy, but to *wander* as a pilgrim and a forlorn creature, till hee ended his dayes in *extreame* miseries: So *Agrippa* suffered *intollerable* calamities, so *Herod* the *Tetrarch* was *spoyled* of his goods, *deprived* of his Kingdome,

Joseph. antiq.
l. 18. cap. 11.

cap. 17.

Kingdome, and banished from his Country: so *Herod* that killed *James*, was miserably eaten up of loathsome wormes, and to the *Jewes* was measured the same measure, as they had measured unto *Christ* before; for as they had sold him for *thirty pence*, so *thirty* of them were sold for *one penny*; and *five hundred* of them were hanged to *Crosses* in *one day*: It were too too lamentable to relate more of those dolefull Tragedies, which *Iosephus*, *Eusebius*, *Evagrius*, and others have written of them, and what they suffered at the finall ruine and destruction of *Jerusalem*, and what heavy bondage, (far worse then that *Egyptian* slavery) they have endured to this very day: Hence it is that *Rabbi Samuel*, about six hundred yeares agoe, wrote a *Tractate* in form of an *Epistle*, unto *Rabbi Isaac*, Master of the synagogue of the *Jewes*, in *Subulmeta*, a City of *Morocco*, wherein hee doth excellently discusse the cause of their long captivity, their great blindness, and extreame misery: And after that he had proved, that this punishment was inflicted upon them for some great and greivous sin,

Cap. 18.

Nota

Nota

In aureo tra-
ctatu Rabbi
Sam. de mise-
rimo statu Ju-
deorum,

Amos, 2 6.

What Rabbi
Samuel saith
concerning
Jesus Christ.

hee sheweth that *sinne* to be the *same* whereof the Prophet *Amos* speaketh, *For three transgressions of Israel, and for foure, Non transferam eos, I will not turn away the punishment thereof, because they sold the Righteous for silver* : And though he saith, that their *Rabbies* do understand this *Righteous* to be *Ioseph*, that was sold by his Brethren into *Aegypt*; yet because the Prophet putteth this for the *fourth* sin, and the *greatest* sin of *Israel*, and because he cannot find any three sins of the sons of *Israel*, before the selling of *Ioseph*, therefore hee maketh the selling of *Ioseph* to be the *first* sin of *Israel*, the *worshiping* of the *Calse* in *Horeb* to be the *second*, the *abusing* and *killing* of Gods Prophets to be the *third*, and the *fourth* to be the selling of *Jesus Christ*. For the *first*, they served *four hundred* years; for the *second*, they wandred *forty* years in the *Wildernesse*, untill they that came out of *Aegypt* were all consumed and brought to nothing, excepting only *Caleb* and *Ioshuab*; for the *third*, they were held captives *seaventy* yeares in *Babylon*; and for the *fourth*, the said

Rabbi

Abbi Samuel confesseth that they were held in most pittifull captivity to this very day, because he was most unjustly sold, and most shamefully delivered to death, as hee sheweth in the seaventh Chapter of the said Tractate. Many more circumstantiall proofs and declarations of his *Resurrection*, might be produced, to shew him to be the true *Messias*; but I hope these will serve; to shew also, that our fore-fathers have not, and we do not beleive these things without more then abundant and unanswerable proofs thereof; and to convince that malicious obstinacy and infidelity of all those, whether professed *Jewes*, plaine *Atheists*, or seeming *Christians*, which notwithstanding such an Army of arguments, and such a Cloud of witnesses, will still continue blinded and hardned in unbeleif.

Fifthly, and lastly, as for his *Ascension* whosoever seeth and acknowledgeth, that *Jesus* being dead, could raise himself again to life, will easily beleieve also, that he was able likewise to ascend up to *Heaven*. Whereof

Of *Iesus Christ*.

notwithstanding saint *Luke* alledgeth *one hundred and twenty* witnesses at the least, in whose presence hee ascended from the top of Mount *Olivet*, after *forty dayes space*, which hee had spent with them from the time of his Resurrection.

Likelyhoods
of truth.

He alledgeth also the *appearing* of two *Angells* among all the people for testimony whereof. Hee nameth the *day* and *place*, *when*, and *where* it happened. He recounteth the very words that *Iesus* spake at his *Ascension*. He telleth the *manner how* hee ascended and how a *Cloud* came down, and received him out of their sight. He declareth what the *Multitude* did, whether they went, and in what place they remained after their departure thence.

And finally, hee setteth downe so many *particulars*, as if it had beene the easiest matter in the world, for his *enemies* to have *refuted* his *narration*, if all had not beene *true*. Wherefore to conclude this Discourse, of the *Birth*, *Life*, *Death*, *Resurrection* and *Ascension* of *Iesus*: seeing nothing hath happened in the same
which

which was not foretold both to *Jew* & *Gentile*, nor any thing fore-shewed concerning the *Messias*, which was not fulfilled most *exactly* in the person of Christ, as have been proved by the foregoing testimonies; we may most *certainly* assure our selves, and *confidently* affirm, against all the unbeleiving *Jewes*, and wretched *Atheists* of the world, that *Jesus* is the son of God, the true and promised *Messiah*.

Moreover, Touching the *excellency* of this *Person*, I shall yet further prove; first, That for *time*, he is *God*, co-*eternall* with his Father, and this both apparent scriptures, and unanswerable reasons drawne from thence do make plain. For,

That Christ is a true God is proved.

First, The scriptures call him the true *Jehovah*, as wee may see by the collation and comparing of these places, *viz.* *Exodus* 3.2. 13.4. 14.24 20.2. And *Acts* 7.30.32. 1 *Cor.* 10.4.9 &c And so the scriptures call him *God*, as *Gen.* 32.28. *Psal* 45.7. *Isa.* 7.14. *Matth.* 3.3. *Heb.* 1.8. And therefore saint *John* saith, $\kappa\upsilon$ Θεὸς $\omega\varsigma$ $\lambda\omicron\gamma\theta$, And the word was God, Also *Thomas* saith unto Christ, My

First from the Scriptures.

1 *Tim.* 3.16.
Joh. 1.1.
Acts 20.78.

1 Joh. 3. 16.

1 Joh. 5. 20.

Lord and my God: And so we finde the *same truth* expressed in many other places of the Scripture.

Secondly by unanswerable reasons drawn from scripture.

Secondly, Wee may shew the same by infallible and unanswerable reasons, drawn from scripture. As,

First, From those *incommunicable properties* of the Deity, which are properly ascribed unto him: as,

1. To be *omnipotent*, *Joh. 3. 31. Heb. 1. 3. Phil. 3. 21. Apo. 1. 18.*

2. To remit sins, *Matth 9. 6. Mar. 2. 5. 7. 9. Luke 5. 20. Joh. 20. 23.*

3. To be in many places at the same instant, *Matth. 18. 20.*

4. To have the same equall power with the Father, *Joh. 5. 17.*

5. To raise himself from the grave, *Rom. 1. 4. Joh. 10. 18.*

6. To send forth, and to give the Holy Ghost, *Zach. 12. 10 Joh. 16. 7.*

2. From those Epithites, which are ascribed unto him, and are only agreeable to the *divine nature*; as,

To be the *Author* of our Election. To illuminate us. To know the secrets of our hearts. To hear the prayers of them that call upon him. To judge the quick and the dead. To give unto his servants *everlasting life*. To be truly

Mat. 16. 11.

Mat. 28. 20.

Joh. 16. 15.

Joh. 13. 18.

Joh 1. 9.

Mat 9 4. 5.

Joh. 14 14.

truly rich, and so able to do, and to bestow these great rewards upon his servants, *Joh. 16. 15.* *Joh. 5. 22. 24*
2 Cor. 8. 9.
Psal. 50. 12.

Thirdly, From those relations that he hath with God, as to be *μονογενής*, *J. h. 1. 18.*
 the only begotten son of God the brightness of his glory, and as the Poet saith, *Heb. 1. 3.*
If God had once no son, then once must he
without the brightness of his glory be.

Also to be the *arme* of God, which the Fathers do expound of Christ, to be the *Image* of the Father, *2 Cor. 4. 4. Col. 1. 5.* and to be the very form of God, which is most simple and essentiall, not compounded or accidentall, for that in God there is no composition, no accidents; *Et nihil est in Deo, quod non sit ipse Deus*, nor any other thing which is not God, because the Divine Essence *identificat sibi omnia que sunt in Divinis*, doth identifie, or deifie all things that are in the Deity. *Gabriel. Kiel. super 1. sentent. dist. 1. q. 5.*

4. From the universall effects, and proper works of God, for he that created, preserveth and governeth all the things that are created, is the true and everlasting God, but Christ created all things, & doth still sustaine and govern all things, and therefore

A Proof of the
co-eternity of
the Son with
his father.

hee must needs be the *true* and *eternall* God. To be breif, He is the Son of the *Father*, the *Wisdom* and the *Pow*er of God; and therefore either the *Father* was without a Son (and then he could be no Father) and God was *without* his *Wisdom*, and *without* his *strength*, or else hee was never *without* his Son; but to say that God was *without* his *wisdom*, or *without* his *strength*, is most absurd: *Ergo, non ex tempore genitus est, qui cuncta tempora condidit*, & therefore hee was not *begotten* in time, which created all *times*, saith *Saint Augustine*.

Aug. Ep. 6. 6.

That Christ
is co-essential
with God, is
proved.

Secondly, it followeth, that I should prove and shew, how for *Nature* he is co-essentiall with his Father, touching which point, *Athanasius* saith, *Non res quapiam extrinsecus ad inventa est filij substantia, neque ex nihilo inducta est, sed ex Patris essentia nata est*, The substance of the son is no *outward* thing, either found or created, but *begotten* of the very *Essence* of his *Eather*, even as you see the *brightness* springing from the *Light*, or the *Vapour* from the *Water*, *Neque enim splendor neque*

ne vapor est ipsa aqua, aut ipse sol, neque res aliena; For neither the light is the Sun it self, nor the vapour the water it selfe, and yet they are none other things, of another kind then be the *Substances* from whence they spring; even so the Son issueth from the *substance* of his Father, *Et tamen Patris substantia non perpeffa est partitionem;* And yet the substance of the Father admits no partition; for as the Son remaineth still the same, and is no way lessened or diminished, in respect of those beams that flow from him, so the Father suffereth no mutation, by having and begetting, *Suam ipsius imaginem filium,* this his Son and eternall image; but remaining still the same, he begetteth his Son of the same *Essence*, and wee find not only all the Orthodox Fathers, but also the scriptures, are plain enough to confirm the same truth; for our saviour saith, *I and my Father are one*, and so saint John having spoken of the Father, the Word, and the spirit, saith, *That these three are one*, and reason it selfe must needs confirme the same thing, for seeing the Divine Essence is most simple,

Atbanas. in Ep.
Cont Eusebi-
um.

Joh. 10. 30.

1 Joh. 5. 7.

Asban. in Sym.

simple, impartible, and indivisible, and that the *Father* is God (as none denyeth) and that the *Son* is God, (as I have already proved) and that the *Holy Ghost* is God, (as all the holy Fathers have sufficiently confirmed) and yet there are not *three* Gods, but *one* God, (as *Athanasius* sheweth) therefore it must needs follow, that all *three* have but *one* and the selfe same *Essence*, and consequently, that the son is $\epsilon\mu\omicron\varsigma\sigma\iota\Theta$, *Patri*, consubstantiall or co-essentiall with his Father: And therefore hence also, it must needs follow that our Saviour Christ is $\alpha\upsilon\tau\omicron\delta\epsilon\omicron\varsigma$, *A God of himselfe*, independent, as *absolute* as the Father is.

Thom. p. 1. q. 33

How Christ
is God of him-
selfe.

And yet for the better understanding of this point, how Christ may be said to be $\alpha\upsilon\tau\omicron\delta\epsilon\omicron\varsigma$, God of himselfe, we must consider, that *Aliud est habere essentiam Divinam a seipso, aliud habere essentiam Divinam a seipsa existentem*; It is one thing to have his divine *Essence* from himselfe, and another thing to have his Divine *Essence* existing of it self, to say that the person of the son, hath his divine *Essence*, that is his *personall being*

eing from *himself*, we cannot, because it is from the *Father*, the *Father* communicating his whole *Essence* unto the son, and therefore we say that the son, *Ratione πρότερον ὁ πάρεξ* in respect of his *personall being*, is not *αὐτόθεος*, God of himselfe, but *God of God*, and *Light of Light*, (as the *Nicen Council* hath it) because the person of the son, *existeth* from the person of the Father, but to say that the son hath his divine *essence* *existing* of it selfe, is most cerrain; *Idem ibid.*

Quia remota relatione ad Patrem, sola restat essentia, que est a seipsa, for taking away the *relation* of the Son unto the Father, there remaineth but the *Essence*, which is of it selfe: And therefore we may say, that the Son, *Quoad essentiam absolutam*, in respect of his absolute *Essence*, is *αὐτόθεος*, A God of himselfe, because the *Essence* of the son is the very same, that the *Essence* of the Father is. and so to this truth set down by *Calvin*, *Bellarmino* himselfe subscribeth.

*Bellar. de Chr.
sto.*

Thirdly, It remaineth that I shew how for *Dignity* hee is *Co-equall* with his Father: And this point is as *cleare* as the former, because

That Christ
is co-equall
to the Father,
is proved.

Baruch 3.25.

Luke 1.76.

Joh. 5.18.

How maliciously Hereticke have denyed the Godhead of Christ

becaule in an Essence most simple , there cannot be so much as imagined, more or lesse , and therefore *Fulgentius* saith most excellently, that seeing Christ is from *everlasting* , because hee is the eternall *wisdom*e and *Power* of God, seeing he is *immeasurable* , because he is great and *hath no end*, and seeing he is *most high*, as *Zacharias* sheweth in his speech of *John* the Baptist, *That he should be called the Prophet of the most high*, that is, of Christ , he must needs be in all respects equall unto his Father , *Nam quid anterius sempiterno, quid majus immenso, quid superius altissimo ?* for what can be *before* him , that hath been *before all things* ? what can be *greater* then that which is *immeasurable* ? or what can be *higher*, then that which is *highest* ? and so saint *John* saith, That the Jewes sought the rather to kill him. because *he did not only break the Sabbath, but sayd also, that God was his Father, making himselfe equall with God.*

Many *Objections* are made by Hereticks , against the Co-eternity, Co-essentiality ; and Co-equality of the son with his Father , but they

they are all so *triviall*, that they *deserve no answer*, and they are all deduced from those places, that are spoken of Christ, as he is a *man*, and misapplied by them, to deny his Excellency, as he is a *God*. Yea such is the *Perverseness* of *Hereticks* and *Atheists* that they wil be wicked, *κατ' ἔξοχον*, in the highest degree, by searching so far into the *Nature* of Christ, that at last they will *deny* him to be a *God*.

And therefore, that we may be the better able to *withstand* their *Heresies*, and *discover* their *falacies*, let us observe the words of *Gregory Nazianzene*, and *Fulgentius*, who doth most excellently shew, how the *properties* of both his *Natures* concurred together, and might be easily *discerned* in him, from the very *beginning* of his dayes, to the last end of his being here on Earth. For,

Hee is *borne* of his Mother, and Luke 2.7.
wrapped in swadling clouts, as being a *man*, but a *Star* doth manifest him, and the wise men *adore* him, as being Matth. 2.11.
 a *God*; He is laid in a *Cratch*, as he is a *man*, but he doth wonderfully *work* in Heaven, as he is a *God*, he *suffereth*

Ful. Ser. de Epi- *fereth* himself to be *carried* in their
phan. Iste puer *armes*, as he is a man, but he *suppor-*
in p. a. epi qui- *reth* all things, and *Commandeth* all
dem parvulus the Hoast of Heaven to do him ser-
collocatur, sed vice, as he is a God, he is **baptized*
magnus in cælo in *Jordan*, as being a man, but the Ho-
mirabiliter ope- *ly Ghost descends* upon him from hea-
ratur; permit- *ven* as being a God; he is tempted
tis se manibus of the Devill, as he is a man, but he o-
in terra portari, *vercomes* and expells the Devills, as
sed præcipit he is a God, he *travels* and is *thirsty*,
sibi cælestia fa- he is *hungry* and is *weary*, as hee is a
miliari. *man*, but he *refresheth* the weary, he
**Mat. 3. 16.* *feedeth* the hungry, and hee *giveth*
Mar. 1. 12. *drink* unto the thirsty, as he is a God:
Joh. 4. 6. He *sleeps* in the *ship*, and his Disciples
Mat. 8. 24. 25. *awake* him, as he is a man, but he *re-*
Mat. 8. 26. *bukes* the windes, and *stilleth* the rage
Mat 8. 20. of the Seas, as he is a God; he is *poor*
Mat. 36. 38 39 and *needy*, and *hath not an house* to put
Joh. 14. *his head in*, as he is a man, but hee is
Isa. 53. *rich* and *mighty*, and cannot be con-
Math. 27. 51. *tained* in the heavens, as hee is a God:
45. He is *sorrowfull* and *sad*, hee *weepes*,
and he *prayer*, as he is a man, but he
heareth our *Prayers*, and comforteth
the sorrowfull as he is a God; hee is
subject to *infirmities*, as hee is a man,
but hee *healeth* all our *infirmities*, as
hee is a God; he is *whipped* and *cruc-*
ified, as hee is a man, but hee *reent-*
eth

th the vaile of the Temple, and
 causeth the sun to hide his face for
 shame to see him crucified, as he
 is a *God*; he saith, *Eloi, Eloi, Lama-* Math. 27. 46.
fabachthani, My God, my God, Luke 23. 43.
why hast thou forsaken me? as hee
 is a *man*, but hee saith unto the
 Theefe, *This day shalt thou be with*
me in Paradise, as he is a *God*; He Math. 27. 50.
 yeildeth up the Ghost, and hee dy- 60.
 eth, and is buried, and lyeth in
 his Grave, as hee is a *man*, but
 hee overcometh *Death*, and de-
 stroyeth the *Devills*, and raiseth
 himselfe unto *Life* againe, as hee
 is a *God*, and being *risen*, hee ap- Luke 24. 15.
 pears unto his Disciples, and eates 31. 51.
 and talkes with them as he is a *man*,
 but he *vanisheth* out of their sight,
 and *ascendeth* up unto *heaven*, as he
 is a *God*; and so now the Heavens
 do *containe* him, and hee *sitteth*
 there *on the right hand of God*, as
 he is a *man*, but hee sustaineth the
 Heavens, and *rideth upon the same*, Psal. 68. 4.
as upon an horse, as he is a *God*.

And so wee see, that maugre all
 the spite of Hell, it is most apparant,
 that the person of Christ so subsisteth,

*Fulgent. de person
sona Christi l. 2.
ad Trasim.*

Ut cum in homine Christo videtur veritas hominis, in eodem Deo Christ. cognoscatur paterna veritas Deitatis.
as when we see the *verity* of the *manhood* in the *man Christ Jesus*, we must know and acknowledge the *Eternal Deity* in the same *God Christ Jesus* because he is still a *perfect God* and a *perfect man*, and of these two *Natures* subsisting in one *person* *inconfused*.

Moreover, We find in the sacred scriptures, many *Names*, *Titles*, and *Attributes*, answerable to the manifold effects of his *Humanness*, *Power*, *Rule*, and *Divinity*: For example.

Jesus Christ is called	Shiloh,	Gen. 49. 10
	Immanuel,	Isa. 7. 14.
	Michael,	Dan. 10. 13
	A Nazarite	Mat. 2. 23
	A Prophet	Deut. 18. 15
	A Priest	Heb. 7. 17
	A King	Zach. 9. 9.
	A Saviour	Joh. 4. 42.
	A Mediatour	Heb. 9. 15.
	A Physician	Mat. 9. 11.
	A Ransome	1 Tim. 2. 6
	A servant	Isa. 42. 1.
	A shepheard	

A Shepherd	<i>Heb. 13.20.</i>
A Samaritane	<i>Luk. 10.33.</i>
A sanctuary	<i>Isa. 8.14.</i>
A Reconciliator	<i>Rom. 3.25.</i>
A Foundation.	<i>Isa. 28.16.</i>
Wonderfull	<i>Esa 9.6.</i>
Welbeloved	<i>Cant. 1.13.</i>
Righteousnesse	<i>Jer. 23.6.</i>
Redemption	<i>1 Cor. 1.30.</i>
Salvation	<i>Luke 2.30.</i>
A Teacher	<i>Joh 3.2.</i>
A Way	<i>Joh. 14.6.</i>
A Vine	<i>Joh. 15.1.</i>
A spirit	<i>1 Cor. 14.45.</i>
A Reaper	<i>Rev. 14.15.</i>
A Passeeover	<i>1 Cor. 5.7.</i>
A Master	<i>Mat. 10.24.</i>
A Justifier	<i>Rom. 3.26.</i>
A Husband	<i>2 Cor. 11.2.</i>
A Fountain	<i>Cant. 4.15.</i>
A Feeder	<i>Mat 26</i>
Sanctification	<i>1 Cor. 1.30</i>
A Deliverer	<i>Rom. 11.16</i>
An Apostle	<i>Heb. 3.21</i>
An Advocate	<i>1 Joh. 2.1</i>
Amen	<i>Rev. 3.14</i>
God	<i>Joh. 1.1.</i>
Man	<i>Rom 5.15</i>
Flesh	<i>Joh. 1.14.</i>
David	<i>Jer. 30.9.</i>

Iesus Christ is called	A Governour	<i>Mat.</i> 2 6
	Rabbi	<i>Ioh.</i> 6 25
	Oyntment	<i>Cant.</i> 1 3
	A forerunner	<i>Heb.</i> 6 20
	A Child	<i>Isa.</i> 9 6
	A Babe	<i>Luke</i> 2 16
	Wisdome	<i>I Cor.</i> 1 30
	Truth	<i>Ioh.</i> 14:6:
	Life	<i>Ioh.</i> 14 6
	Light	<i>Ioh.</i> 1 9
	A iust one	<i>Acts</i> 3 14
	A great one	<i>Isa.</i> 19 20
	The new man	<i>Ephes.</i> 4 24
	Gods son	<i>Mat.</i> 2 15
	The Beloved	<i>Cant.</i> 5 6
	Gods Messenger	<i>Mal.</i> 3 1
	Gods { Elect	<i>Isa.</i> 42 1
	{ Servant	
	Gods beloved	<i>Mat.</i> 12 18
	A Bridegroom	<i>Mat.</i> 9 15
	A true Witnesse	<i>Rev.</i> 3 14

And.

A Plant of Renown,	<i>Ezec. 34 29</i>
A polished shaft	<i>Isa. 49. 2.</i>
A <i>Messiah</i> the Prince	<i>Dan 9. 25;</i>
A Golden Altar	<i>Rev. 8. 3.</i>
A righteous servant	<i>Esa. 53 11</i>
A green Tree	<i>Luke 23 31</i>
A bright morning star	<i>Rev: 22 19</i>
A faithfull Witnesse	<i>Rev. 1 5</i>
A wedding garment	<i>Mat. 22 12</i>
A Well of Life	<i>Joh. 4 14</i>
A stone to stumble at	<i>1 Pet. 2. 8</i>
A Corner	} stone.
An Elect	
A Precious	} stone.
A branch of the root of Jesse	
	<i>Isa. 11 1</i>
An Angell of the Lord	<i>Zach. 1 12</i>
An everlasting Father	<i>Isa. 9 6</i>
The Ancient of dayes	<i>Dan. 7 2</i>
The Captaine of the Lord of Hosts	<i>Josh. 5 15</i>
The Covenant of the people	<i>Isa. 42 6</i>

Of *Jesus Christ*.

Jesus Christ is called	The generation of	<i>Rev.</i> 22 16
	<i>David</i>	
	The Desire of all nations	<i>Hag.</i> 2 7
	The Doore of the Sheep	<i>Joh.</i> 10 7
	The Bread of life	<i>Joh.</i> 6 51
	The Con-	<i>Luke</i> 2 25
	solation of	
	A ruler in	<i>Micah</i> 5 2
	The glory of	<i>Luke</i> 2 32
	The scepter of	<i>Numb.</i> 24 17
	The finisher of our Faith	<i>Heb.</i> 12 2
	The end of the law,	<i>Rom.</i> 10 4
	The judge of quick and dead	<i>Acts</i> 10 4
	The	
	Head of	
	all power	<i>Col.</i> 2 10
	Principality	
	the church	<i>Ephes.</i> 5 2
	every man	<i>1 Cor.</i> 11
	The horne of salvation	<i>Luke</i> 1 6
	The heire of the world	<i>Rom</i> 4 1
	The Elect	<i>Isa.</i> 4 1
	The Image	<i>Col.</i> 1 15
	of God	

The wisdom	} of God	1 Cor. 1 24	
The Power		Idem	
The lambe		Joh. 4 10	
The gift		Joh. 1 29	
The lyon of Judah,		Rev. 5 5	
The light of the Gentiles		Isa. 49 6	
	Kings	Rev. 1 5	
The Prince	Life	Acts 3 15	
of	Peace	Isa. 9 6	
A purger of sins		Heb. 1 3	
A quickning spirit		1 Cor. 15 45	
A mercifull	} High	Heb. 2 17	
A faithfull		Preist	Idem
A holy			
A harmles			
An undefiled		Heb. 7 26	
The star of Jacob		Numb: 24 17	
	The sanctuary	Heb: 8 2	
A Minister of	The Tabernacle.	Rom: 15 8	
	Circumcision		
The second Adam,		1 Cor: 15 45	
A Beloved	} Son	Mat: 3 17	
A Dear		Col. 1 13	
The first born		Mat: 1 25	
H 3		A Messenger	

Of *Jesus Christ.*

And he is called	A Messenger of the Covenant		<i>Mal. 3. 1.</i>
	Eternall life		<i>1 Joh. 1. 2.</i>
	One Lord		<i>Zech. 14. 9</i>
	Captain of Salvation		<i>Heb. 2. 10.</i>
	King of	<i>Israel</i>	<i>Joh. 1. 49</i>
		<i>Saints</i>	<i>Rev. 15. 3</i>
		<i>The Jewes</i>	<i>Mat. 27. 37.</i>
		<i>Kings</i>	<i>Rev. 19. 16.</i>
	Childrens Bread	<i>Glory</i>	<i>Psal. 24. 10.</i>
			<i>Mat. 15. 26.</i>
	Lord of	<i>Quick and dead</i>	<i>Rom. 14. 9.</i>
		<i>Hoasts</i>	<i>Jsa. 44. 6.</i>
		<i>Lords</i>	<i>Rev. 19. 16.</i>
		<i>The Sabbath</i>	<i>Luke 6 5</i>
	The light of men		<i>Joh. 1 4</i>
	Resurrection of the Dead		<i>Joh. 11 25</i>
	The Son of	<i>Abraham</i>	<i>Mat. 11</i>
		<i>David</i>	
		<i>Joseph</i>	<i>Joh 1 45</i>
		<i>God</i>	<i>Luke 1 35</i>
		<i>Man</i>	<i>Mat 12 8</i>
		<i>A Virgin</i>	<i>Isa. 7. 14</i>
	Righteousnesse		<i>Mal. 4 2</i>

Annoynted of the Lord	<i>Psal.</i> 2 2
Spiritual	Meat <i>1 Cor.</i> 10 Drink 3 4 Rock
The seed of the woman	<i>Gen.</i> 3 15
Author of	Peace <i>1 Cor.</i> 14 33 Faith <i>Heb.</i> 12 2 Salvation <i>Heb.</i> 5 9
An innocent man	<i>Luke</i> 23 14
A Curse	<i>Gal.</i> 3 13
Sin	for man. <i>2 Cor.</i> 5 21
The Son of the most High	<i>Luke</i> 1 32
Lord of Glory	<i>1 Cor.</i> 2 8
Branch of righteousness, &c.	<i>Jer.</i> 33. 14.

Jesus Christ is compared unto	A stone cut out of the Mountain	<i>Dan.</i> 2 45
	A Roe and Hart	<i>Cant.</i> 2 9
	A brazen serpent	<i>Num.</i> 21 9
	A worme	<i>Psal.</i> 22. 6.
	A Theef	<i>Rev.</i> 3 3
	An apple tree	<i>Cant.</i> 2. 3.
	A cluster of Camphire	<i>Cant.</i> 1 14
	A goat	<i>Lev.</i> 16 22
	A lilly	<i>Cant.</i> 2 2.
	A laddar	<i>Gen.</i> 28 12
	H 4	A snare

Iesus Christ is compared unto

A snare	<i>Isa: 8 14</i>
A Net	<i>Idem</i>
<i>Melchisedek</i>	<i>Heb: 7 3</i>
<i>Moses</i>	<i>Acts 3 22</i>
<i>Solomon</i>	<i>Cant. 3 11</i>
<i>Tirzah</i>	<i>Can: 6 4</i>
<i>Ierusalem</i>	<i>Idem</i>
The Paschall } lambe }	<i>Exod. 12</i>
Rain and showres	<i>Psal: 72 6</i>
The Mercy seat	<i>Exod: 25 17</i>
Lightning	<i>Mat: 24 27</i>
Fullers sope	<i>Mal: 3 2</i>
Purging fire	<i>Idem</i>
A Hen	<i>Mat. 23 37</i>
A Carcase	<i>Mat. 24 28</i>
A bundle of myrrhe	<i>Cyn-. I 13</i>
A lambe with } out spot }	<i>I Pet.: I 19</i>
A lambe undefiled	<i>Idem</i>
An Army with } Banners }	<i>Cant. 6 4</i>

And he may be called

Our { Eye
Mouth
Hand

Because by him we { see
speak
to
offer
unto } the
Fa. *John 14 6*
ther

True

True it is, that as the Bird cannot fly without her *wings*, nor the *body* move without the *Soule*, so no more can any man do any thing that is good and acceptable unto God, without the helpe of *Jesus Christ*; for, all our *Knowledge* is but *heathenish* science, able to make us proud, not to make us happy, if hee be not *Objectum adequatum*, the chiefeſt, yea, and the ſole object of the ſame; all our *Faith* in God is but ungrounded confidence, if it be not grounded upon *Jesus Christ*; all our *righteouſneſſe* is but as *Pollutio Panni*, menſtruous clouts, if it be not waſhed in his *blood*; and all our *patience*, *temperance*, *chſtity*, and all other virtues, that either Nature planted, or education effected in us, are but *splendida peccata*, glistering gilded ſins, unacceptable unto God, and unprofitable unto our ſelves, if they be not guided by the grace, and directed to the glory of *Jesus Christ*, who is indeed the moſt perfect pattern of all vertue.

And as there is no way for us to find true vertue but onely in him, which is vertue it ſelf, ſo there is nothing in the world, that is ſo availeable to ſuppreſſe all Vice, as is the true

All the things of this world without *Christ*, will a-vaile us nothing.

1 Joh. 1. 2.

The knowledge of, *Christ* the only means to ſuppreſſe all vices

Isa. 53. 7.

Psal. 45. 2.

Matth. 11. 29.

true knowledge of *Iesus Christ*; *Nam hac ira impetam cohibet, superbia tumorem sedat*, For this will refrain the violence of *anger*, when they consider how hee suffered all violence and villanies, and yet as a *sheepe before his shearer was dumbe*, so opened he not his mouth; This will allay the swellings of *Pride*, when they consider how he was the *noblest* of all creatures, and the *fairest* among the sons of men, and yet was hee *meek and lowly in heart*; this will heale the wounds of *envy*, it will stoppe the streams of *Luxury*, it will quench the flames of *Lust*, it will temper the thirst of *Covetousnesse*, and it will keepe thee from the itching desire of all *filthinesse*, when wee consider how much hee loathed these, how free hee was from these, and how earnestly he *disswaded* us from all *vices* whatsoever.

Ne spiritu mendaci & erroris seducaris luceſcat tibi veritas christus, & ne aduersitatibus fatigeris, commortet te virtus Dei christus.

And therefore, *Ne mundi gloria seu carnis voluptatibus abducaris dulceſcat tibi pro his sapientia Christus*, least thou shouldest be *withdrawn* from God, through the pompous *vanities* of this world, or the lustfull and delightfull *pleasures* of thine own flesh, let Christ, the true *wisdome*

wisdom of God waxe sweete unto
 thee, least thou shouldest be *seduced*
 by the spirit of lyes and of errors, let
 Christ the true light *shine* unto thee,
 and least thou shouldest be *wearied*
 and waxe faint under the burthen of
 adversities, let Christ the power of
 God *refresh* thee, because whatsoever
 we do want, he alone is al sufficient
 to supply our need. For if thou
 art *sick* with sin, and thy soul *wounded*,
 or poysoned unto death, and
 wouldst be healed, Christ is thy *best*
 and alone *Physitian*, only hee, and
 no one but he can cure thee, if thy
 soule doth *hunger* and *thirst* after
 Righteousnesse, and wouldst be *satis-
fied*, he is the bread of *Life*; and Joh. 6. 35.
 the Fountain of living waters; if Chap. 7. 38.
 thou art as *naked* of all goodnesse, as
 thou wert of all *cloathing*, when thou
 camest out of they Mothers *wombe*,
 and wouldst be *adorned* with the best
 robes of *vertue*, Christ is the *Gar-
ment* of Righteousnesse; or whatsoe- Rom. 13. 14.
 ver thou *wantest*, and wouldst have,
 thou mayst fully and freely have the
 same from him; yea, if thou be *simple*,
 he is thy *wisdome*, if thou be *sinfull*, 1 Cor. 1. 30.
 hee is thy *Righteousnesse*, if thou
 wouldst

Ephes. 4. 8.

Psal. 23. 1.

wouldest be holy, hee is thy sanctification ; if thou beest the slave of hell and held captive by the Divell, hee is thy redemption, and thy redeemer that hath led captivity captive , and to comprehend all in a word, This *Iesus* is *All in All* ; *Ut qui omnia propter Christum dimittit, unum inveniat pro omnibus Christum* ; That he which forsaketh *All* for *Christ* his sake , might find *all* in *Christ*, and *Christ* instead of *all*, far better than all unto his soul ; that so he might joyfully sing with the Psalmist, *The Lord is my portion, and I have a goodly heritage, the Lord is my shepherd, and therefore I can want nothing* ; yea as all the accessions and accumulations of all worldly things , can add nothing unto the felicity of a *Christian*, so all the defects or wants of the same things, can detract nothing from the happinesse of him, that hath *Iesus Christ*, *Vita ab errore, gratia a peccato, & mors a morte liberabit* ; for his *life* will preserve thee from error, if thou wilt follow it , his *grace* will free thee from sin, if thou wilt receive it ; and his *death* will deliver thee from eternall death, if thou wilt believe in it. So that he is truly called

the

the way, without wandering in our peregrination, whereby our *paths* are directed; *Truth* without shadowing in our deliberation, whereby our *Errors* are corrected, and *Life* without ending in our remuneration, whereby our *mortality* is eternized.

{ In that he is }

Our Righteousnesse to justifie
Our Wisdome to teach
Our Reconciliation to reconcile
Our Holinesse to sanctifie
Our Redemption to free
Our Reward to glorifie

Ephes. 1. 7
Rom. 3. 24.
Col. 1. 20
1 Pet. 1. 2.
Heb. 10. 9.
Col. 2. 13..
1 Thef. 1. 10.

us.

So that by him our sins are discharged, we cleered, the debt payd, the score is crossed, the creditor satisfied, and the debtor acquitted. In that his *condemnation* is our *Absolution*, and *Passion* our payment, his *death* is our life, & *blood* our purgation, his *sacrifice* is our satisfaction and *curse* our blessing, his *Grave* is our mortification, and *Ascention* our Glorification. Thus much by way of digression, therefore now to come back to the foregoing subject of our discourse, namely the *Deity* of *Jesus Christ*, If all the testimonies of the forenamed *Jews & Gentiles*, of all the *Evangelists*

That God
himself testi-
fied Christ to
be his son.

Joh. 5. 35

Joh. 5. 36.

Mat. 3. 13. 17.

Matth 17. 5.

That Christ
appeared di-
verse times
before his in-
carnation.

*Evangelists, Apostles, Fathers, Ma-
tyrs, and of all the holy men of God, be
not sufficient to prove Jesus the son
of Mary, to be the Eternall Sonne of
God. We finde God himselfe the cre-
ator of Heaven and Earth, testifying
the same; for though the testimony
of John was sufficient, to satisfie any
man, because hee was a burning and a
shining Light, in whom the Jewes
themselves were willing to rejoyce for
a season, as our Saviour witnesseth;
yet Christ needed not to receive testi-
mony from man, because hee had a
greater Witnesse then that of John, e-
ven the Father himself which sent him;
hee bare witnesse of him, and with
an audible voice hee proclaimed the
same twice from Heaven, saying, first
at the river Jordan, and then on
Mount Thabor, That hee was his belo-
ved Son, in whom he was well pleased:
So that these are sufficient witnesses,
Quia dicta Jehova dicta pura; Be-
cause the words of the Lord are pure
words, as the Psalmist saith. And
lastly, Christ himselfe confirms this
truth unto us, by those manifold ap-
paritions that hee made before his in-
carnation: For it is most certain, that
he*

hee appeared and conferred with the
 Fathers, in the visible forme and shape
 of man; *Et præstantissimi theologo-*
rum dicunt quotiescunque Deus im- *Petrus Cuna-*
mortalis hominibus apparuit, apparu- *us de repub.*
isse personam secundam, id est, filium; *Heb. 1.3.c.3.p.*
quod sane ab illis recte existimatum *406.*
est. saith *Cunaus*: the most excellent
 Divines do say, That whensoever the
 immortall God hath appeared unto
 mortall man, it was the *second* person
 of the Trinity, that is, the son of
 God, *Christ Jesus*, that did appeare,
 which in truth is most rightly said of
 them, in the judgement of that lear-
 ned man, and therefore it is not *im-*
probable, nor to any men *incredible*,
 that he *assumed* upon him, the *forme*
 and *shape* of *man*, when hee created
 man, and so made him not only in
 his own *Image*, which he had as *God*,
 that is, in *holinesse* and true *righteous-* *That Christ*
nesse, but also *like* unto himselfe, in *diverse times*
 respect of that *forme* and *shape*, which *assumed the*
 he then *assumed*, and which hee in- *form of a man,*
 tended to be *made* himselfe thereaf- *before he was*
ter: And this may be collected out of *made man.*
Moses, where he saith, That *Adam* *Gen. 3 8.*
heard the voice of the Lord God wal-
king in the Garden; For God, as he is
 a God

a God, hath neither *voice* to speake, nor *feet* to walke, but assuming the *forme* and *shape* of a *man*, he did both *walke* and *talke* with him, and in respect of this *bodily* presence of God, the man did *pecially* seek to hide himself among the trees of the Garden, when hee heard his voice and not before. But to *Abraham* it is apparent, that he appeared.

Gen. 18. 13.
20. vers. 25.

First, In the Plaine of *Mamre*, for *Moses* saith, not only that the *Lord* talked with *Abraham*, but hee saith also, that *Abraham* calleth him, *The Judge of all the world*, which can be ascribed to none but Christ, which is the *Judge of quick and dead*.

Secondly, It is the opinion of some, that he appeared unto *Abraham* in his returne from the conquest of the four Kings, for though some of the *ancient* Jewes in their idle fancies have imagined him to be *such* a person, as is much derogatory to the Majesty of so *glorious* a Priest, and such a *super-excellent* King, because he is only named by *Moses*, without any mention of his Discent, and saint *Hierome*, with divers others old and new writers, of good esteem
in

Illegitimus

Hieron. in E.
pist. ad Eva-
grium
Petrus Cunaeus
de repub. Heb.
3. c. 3. p. 396.

in the Church of Christ, do reject
 the judgement of *one*, which in Saint
Hieroms time did say, that *Melchi-*
sedech, which met *Abraham* and bles-
 sed him, was the Son of God; and
 though some of our latest Divines
 have imagined him to be *Sem* the
 Son of *Noah*; yet some learned men
 agree with him in Saint *Hierome*,
 whose name he doth not set downe,
 and whose arguments to confirme
 his speech, he doth neither relate nor
 confute, that it is most *probable* unto
 them, and most *agreeable* to the Apo-
 stles mind, that hee was none other
 then *Jesus Christ*, the Son of God.

First, Because the Apostle saith,
 That hee was greater then the Patri-
 arch *Abraham*, who is sayd to be
 the Father of the Faithfull, which
Epithete, with the words *χωρίς πάσης*
ἐν πλοζίας, do sufficiently shew him to
 be, *Divinioris cujusdam natura*, of a
 far more excellent and diviner nature
 then *Abraham* was.

Secondly, Because the Apostle go-
 ing to speake of this *Melchisedech*,
 saith, That hee had many things
 to say concerning him, which
 1 were

That *Melchi-*
sedech was
 the son of God

Heb. 7. 7.

Heb. 5. 11.

were δυσερμηνεύτως λέγειν , *hard to be explained*, which certainly he would never have said , had hee not understood this *Melchisedech* to have been some *excellent* and *ineffable* person.

Thirdly, Because the Apostle saith not, *whose death is not mentioned by Moses*, for so he might be dead, though his death is not spoken of but he saith, that *David* testifieth of him, ὅτι ζῇ, that *he liveth*, to shew the difference betwixt this *Priest*, and those *Leviticall Priests* which dyed; yea they say he can be none other then *Christ*, because he was of an *endlesse life*, or else the similitude doth not hold that *Christ* was of an *endlesse life*, κατὰ τὴν ὁμοιότητα Μελχισεδεκ, after the likenesse of *Melchisedech*.

Heb.7.3.

Dan.3.25.

Fourthly, Because he saith, That this *Melchisedech* was like unto the son of God, even as *Nebuchadnezzar* saith, That the *fourth* man, which walked with the three children in the fiery furnace, was like unto the son of God, so here the Apostle saying, that he was ὁμοιοῦμένῳ τῷ υἱῷ τοῦ Θεοῦ, like the son of God, meaneth that hee assumed a body of the same likenesse and habit

habit, and countenance, as afterward he meant to unite personally unto himselfe.

Fifthly, Because *Abraham* did give *Heb. 7. 2.* unto him *Tythe* of all, as perceiving under that *visible forme* and *shape of man*, an *invisible Deity* to subsist, to whom *Tythe* is only due, and *everlastingly* due, because he is an *Everlasting Priest*.

Sixthly, Because all they, which do affirm this *Melchisedech* to be either, *Shem* or any other King of *Salem*, and a mortall man, *Fateri coguntur ea omnia, quæ de illo Apostolus dixit etiam Messia convenire*; are compelled to confesse, that all those things which the Apostle speaks of *Melchisedech* do very wel agree with *Christ*. And therefore they say, that this *Melchisedech* was no mortall man, but the *immortall son of God*, which assuming this *visible shape*, did appear unto *Abraham*, and offered (as a Type of our blessed Sacrament of the Lords Supper) *Bread and Wine* unto him, after his victory over his enemies: And it may be that our Saviour had respect hereunto, when he said, that *Abraham saw his day and* *Joh. 8. 56.*
 I 2 *rejoyced,*

rejoyced, that is , Not onely with the eyes of faith , (as all the rest of the Patriarchs and Prophets did) but also in a *visible shape* which he *assumed*, like unto that, whereunto hee was afterward to be *united*. But that man which wrestled with *Jacob*, was none other but the man *Christ Jesus*; Gen.32.28.30 for hee himselfe sayd , That *Jacob* should be called *Israel*, a wrestler and prevailer with God , and *Jacob* called the name of the place *Peniel*, because *hee had seene God Face to face*; and so that man , which appeared unto *Joshuah*, and came as a *Captain of the Hoast of the Lord*, was none other then *Jesus Christ*, as *Peter Martyr* doth most excellently by many arguments confirme. Whereby you see Christ did heretofore *assume* unto himselfe *humane formes*, wherein he appeared unto the Fathers , to be as a *Praeludium* of his incarnation, which is the greatest benefit that ever man received from God, *Quia in Creatione dedit te tibi Deus* , Because in thy creation, hee did but give thy being unto thee , but in his incarnation, he gave himselfe unto thee.

Joh.5.14.

Now

Now if it be demanded how these things can stand together? that the *Father of eternity* should be borne in time? that the *Son of man* speaking upon *Earth* should yet at the same instant be in *Heaven*? and that the mighty God should become a child, which is the *weakest* state of man himselfe? wee must call to minde, that the first letter of his great name, is *wonderfull*. When hee appeared of old to *Manaoh*, his name was *wonderfull*, and hee did *wonderously*, *Judg. 13. 18. 19.* But that, and all the wonders that ever were, must give place to the great mystery of his incarnation; *Nam mysterium singulariter mirabile, & mirabilior singulari*, for it is a mystery singularly wonderfull, and wonderfully singular.

Isa. 9 6.

Greatness of
this mystery.

So that neither the *Creation* of all things out of *Nothing*, which was the beginning of the Workes of God (those fixe working dayes putting, as it were, an end to that long *Sabbath* that never had beginning: Wherein the *Father, Son,*

Joh. 17. 5.
Prov. 8. 30.

and *holy Ghost*, did infinitely glorifie *themselves* and rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the *Resurrection* from the dead, and the *Restoration* of all things, the *last workes* that shall go before that everlasting *Sabbath*, (which shall have a beginning, but never shall have end) neither that *first*, I say, nor these *last*, though most *admirable* peeces of worke, may be compared with *this*, wherein the Lord was pleased to shew the *highest* pitch (if any thing may be sayd to be *highest* in that which is *infinite* and *exempt* from all *measure* and *dimensions*) of his *Wisdom*, *Power*, and *Glory*.

Gal 4. 4.
Joh. 1. 3.
Col. 1. 16.
Acts 3. 21.
1 Kings 8. 22.

A notable *wonder* indeed, and *great* beyond all comparison. That the Son of God should be made of a *woman*: even *made* of that woman which was *made* by himself. That her *Womb* then, and the *Heavens* now, should containe him whom *the Heaven* of *Heavens* cannot contain. That he who had both *Father* and *Mother*, whose *Pedegree* is upon Record even up unto *Adam*, who in the fullnesse of time

was

was brought forth in *Bethlehem*, and Mic. 5. 2.
 and when he had *finished* his course, Iſa. 58. 8.
 was cut out of the *land* of the living
 at *Jerusalem*; should yet notwith-
 standing be in *truth*, that which his
 shadow *Melchisedech*, was only in
 the conceit of the men of his time,
Without Father, *without Mother*,
without Pedegree, having neither be- Heb. 7. 3.
 ginning of dayes nor end of life. That
 his Father should be greater then he, Joh. 14. 28.
 and yet he his Fathers *equall*. That he
 is before *Abraham* was, and yet *A-*
brahams birth preceded his, well nigh
 the space of two thousand years And
 finally, That *he* who was *Dauids* son,
 should yet be *Dauids* Lord; a case Joh. 5. 18.
 which plunged the greatest *Rabbies* Phil. 2. 6.
 among the *Pharisees*; who had not Joh. 8. 58.
 yet learned this wisdom, nor known Matth. 22 42.
 this knowledge of the holy. The un- 43 &c.
 tying of this *knot*, dependeth upon
 the *right* understanding of the *Won-*
derfull conjunction of the *Divine*
 and *humane* Nature, in the *unity* of
 the person of our Redeemer, In Col. 2. 9.
Whom dwelleth all the fullnesse of the
God-head *bodily*, that is to say, by
 such a personall and reall union, as
 doth *inseparably*, and *everlastingly*

Luke 1.35.

Pro.8.22.23.

25.

Amb. in Luc.

24.

Why Christ
was borne of a
woman,

Aug. cont. Faust.

conjoyn that *infinite* Godhead with his *finite* manhood, in the *unity* of the selfe same individuall person, who is both perfect God, begotten of the substance of his *Father*, before all worlds; and perfect man, made of the substance of his *Mother* in the fullnesse of time: And the reason why hee was borne of a woman, (as Saint *Ambrose* saith) was *Ne perpetui reatus apud viros opprobrium sustinerent mulieres*, least women should still suffer the *Reproach* of the perpetuall guiltinesse and blame in the sight of men, for their first transgression; for her yeilding unto the Serpent, and the seducing of her Husband, made her and all her sexe to be deservedly subject unto much *Reproach*: And therefore, though because the Mankind is more noble, Christ would be made a man; yet because *Women* should not be contemned, hee was contented to be borne of a woman, *Et sic formam viri assumendo, & de femina nascendo utrumque sexum hoc modo honorandum indicavit*, and so he did sufficiently honour both sexes, the men, by assuming

suming the forme of a man, and the
 women, by taking his flesh from a
 woman; that as a woman was the
 meanes to make him a *sinner*, so she
 might be the *instrument* to bring
 him a *Saviour*; but, *Licet secundum*
conditionem nature natus est ex fa- Thom. p. 3. q. 31
mina, tamen supra conditionem na- art. 5.
tura natus est ex virgine, he would,
 beyond the condition of *Nature*, be
 borne of such a woman that was a
Virgin; because it became not
 God to have any *Mother*, but
 a *Maide*; and it beseemed not a
Mayd to have any *Son*, but a *God*, Barrad. l. 7. c.
 saith *Barradius*: And so hee was 10.
 made of a *Woman*, of a *Woman*
 that was a *Virgin*, and of a *Vir-*
gin without the *helpe* of man.

But now, That we may truly un- Καὶ ὁ λόγος
 derstand this point, how *Christ* was σὰρξ ἐγένετο.
 made flesh, the word ἐγένετο, u- Joh. 1. 14.
 sed by our *Evangelist*, doth plain-
 ly shew unto us (as both Saint
Chrysostome and *Tolet* do observe)
Mirabilem ejus conceptionem, non
virili virtute, sed divina potentia;
eum esse conceptum, his wonderfull
 Conception, that hee was made,
 not

Two things to be considered for the understanding of Christs conception.

First, Of the manner how Christ was conceived,

Luk 1.35.

Joh.3.6;

not by any vertue of mans *seed*, but by the power of Gods spirit, and therefore we must well consider,

First, The *manner* of this wonderful and divine conception.

Secondly, The *matter*, or substance from which he was framed.

First, Touching the *Agent*, and the *manner* of the act, how this substance should be framed, and this Child should be *conceived* without the *help* of *man*, Saint *Luke* doth most plainly and fully declare unto us, saying *The Holy Ghost shall come upon thee, & the Power of the highest shall overshadow thee*, which words are not to be understood so, as if he were begotten, *Spermaticos per concubitum* by any carnall effusion of seminall humour, as *Jansenius* seemeth to imagine nor of the *Essence* or substance of the *Holy Ghost*, as some hereticks have sayd, for so the *Holy Ghost* being God, should have begotten him, not *man*, but God; *Quia omne generans generat sibi simile*, because every begetter begets his like, and that which is borne of the Spirit is Spirit, ἀλλὰ οὐκ ὁμοιωτος; but he was conceived by way of *Manufacture*

ture, that is, by the handy worke
 or operation, or by the *vertue* of the
 Holy Ghost, whereby the Virgin did
 conceive, as *Iustin Martyr* saith, or *Iust. Martyr*
 else by the *energeticall command* and *Apol. 2 pro.*
 ordination of the *holy Ghost*, as Saint *Christianis.*
Augustine saith, or by the *Benedi. Aug. Ser. 3 de*
tion and blessing of the *holy Ghost*, *temp.*
 as Saint *Basil* saith, whereby that *Basil. ser. de*
 part of the *Virgins blood*, or seed, *nativitate.*
 whereof the body of Christ was to
 be framed, was so *cleansed* and *san-*
tified, that in it there should be nei-
 ther *spot* nor *staine* of *originall polluti-*
on, and then was so *composed* and *fram-*
med, that it became a *perfect Christ*,
 and though the substance and parts
 of other men, in ordinary generation
 be framed *successively* by degrees; for
 the seminall humour, first becomes an
Embryo, then a *body in-organicall*,
 then are the *Liver, heart, and Brain*
 fashioned, and then the rest one after
 another perfected, and it is at least
 forty dayes, before the *body* of any
Child in the *wombe* be fully *formed*; That Christ
 yet *Christ* in the very *instant* of his *was conceived*
 conception, *Quoad perfectionem* a perfect man
partium, non graduum, in respect of in the first mo-
 the perfection of all parts, was made ment of his
 a perfect conception.

a perfect man in body and Soule, void of sin, and full of *Grace*, and so in a moment, *Totam naturam humanam uniendo formavit, & formando univit*, he was perfectly framed, and instantly united unto this eternall *Christ*, because it is the property of the Holy Ghost, *subito operari*, to worke instantly and perfectly.

And therefore, When wee consider how wonderfully and inexplicably *Christ* was made flesh, how a *star* gave light unto the *Sun*, a *branch* did bear the *Vine*, a *Creature* gave being unto the *Creatour*, how the *Mother* was younger then what shee bare, and a great deale lesser than what shee contained, and how this Child was suddenly, perfectly, and holily made, without the helpe of man, wee may well say with the *Apostle*, that great is the *Mystery of Godlinesse*, and we should say with Saint *Augustine*, *Rem credo, modum non quero*, I do most faithfully beleeve the matter, but I will not curiously search into the manner of his

Con-

Conception, *Quia ratio facti est* Terull de rep-
tentia facientis, ideo considerans, sur. carnis.
autorem, tollo dubitationem. Moreo-

ver, touching the end and finall
cause of this his extraordinary and
miraculous Conception, it was, That

he might be pure and free from all
Originall sin, because it was requi-
site, that hee which should save
*sinner*s, should be himselfe free

Christ was
conceived of a
Virgin. that
he might be
free from all
sin.

from all sin. For this end his Mo-
ther was sanctified with the full-
nesse of Grace, with overshadow-
ing of the Holy Ghost, and with the
Inhabitation of the son of God,
and therefore Saint Bernard saith,

That shee was, *Sine pudore* for
cunda, sine gravamine gravid, *& sine dolore* puerpera: great with

*Mariam non
libido impreg-
navit sed fides.*

Child, without breach of Chastity,
a Mother and yet a Mayde, a
woman, and yet escaping the Curse
of all Women, for the Law had
accursed them all; *Virgins*, because
they were barren, and the mar-
ryed wives, because they should bear in
sorrow, but the blessed Virgin escaped
both: *Quia virgo genuit & dolorem
non sensit*: for that shee conceived

Luke 1. 25.
Gen. 3. 16.

without

without sin; and was delivered *without paine*, as Saint *Augustine* sheweth by the example of the Sun, that shines through a *Glasse*, and yet *breaks* it not, and of the fire that *Moses* saw in the bush, and yet consumed it not; but whether she felt any *paines* or not, I cannot tell; only this wee may be sure of, that the *greatnesse* of her joy and *gladnesse*, to bring forth such a son, might well *swallow* up the greatest pain and greif, and as she conceived a *Virgin*, so she continued a *Virgin*, as all the most judicious writers have affirmed; for it is neither piety to speake, nor Reason to thinke, that *Joseph* being so *just* and so godly man as the holy Scriptures do testifie of him, and being eighty yeares old when he was espoused unto *Mary*, (as *Epiphanius* saith) should have any desire to *know* her, whom he *knew* did bear his Saviour, or that shee especially should *yeeld* to the desire of any man, after shee had *conceived*, and brought forth a *God*.

That the blessed Virgin continued a Virgin.

2. Of the matter whence Christ his flesh was composed
Rom. I. 3.

Secondly, Touching the *matter* from which the flesh of Christ was formed, Saint *Paul* saith, *he was made*

made of a woman, that is, of the flesh and blood, and substance of his Mother; and so he saith, That hee was made of the Seed of David, and therefore it must needs follow, that

Heb. 4. 15.

he was made in all things like unto his brethren, sinne only excepted, for the seed of the parents is the first matter and substance whereof the man is made: And if it be true what Aristotle, and the Philosophers do affirm, that *Semen patris in substantiam fetus non cadit, sed ad menstruum mulieris se habet tanquam artifex ad artificium*, the seed of the man doth not fall

That we take the substance of our flesh from our mothers.

into the substance of the Child, but doth so dispose the seed of the woman, as a workman frameth and disposeth his worke, to make the same into the forme of man (as this is most probable to be true, although Gale- nus and most Physitians say the contrary) then have we no reason at all to thinke that hee tooke not all the whole nature because he had another Worker to dispose and to frame the same substance into the forme of man, yea, seeing hee had a far more excellent Agent to worke the same, then any seed of man can be, and because

Ibi potior effectus, ubi nobilius est causa.

What Christ assumed.

Mat. 18. 11.

Fulgent. l. 1. de mysterio redempt. ad Trasim.

That Christ had a true humane body.

Gen 3. 15. 22. 18.

Luke 24. 39.

because the *effect* is ever better, where the *cause* is more excellent, Reason it self sheweth, that we have no reason to think that he was *defective* in any thing, that pertained to the perfection of *humane Nature*, or of the naturall properties of the same: And therefore, seeing hee was *made* of a woman, as all other men be, differing only in the *manner* of his conception, or in the *Agent* and worker of his *Substance*, it is most apparent that he assumed *all our humane nature*, because the whole nature of man, that is, both *body* and *Soule* was to be *redeemed*; for that both *body* and *Soule* were *captivated* unto *satan*: but the *son of man* came to seek and to save that which was lost, therefore he must consist both of *body* and *soule*, for seeing the *Divine* pity was content to deliver all, it behoved the *Divine Majesty* to assume all, saith *Fulgentius*, and more particularly, that hee had a *true* and perfect *humane body*, it may be easily proved, for when the *Apostles* thought that they had seen a *Phantasme*, or a *spirit*, hee sayd unto them, *handle mee and see, because a spirit hath not flesh and bones*

as you see me have : Besides, it may be proved by the uniform consent of all Orthodox antiquity, as the great Council of *Chalcedon*, that had in it 630 Bishops, the Council of *Late-
ran*, the Council of *Toledo*, *Fulgentius* in his second booke, *De persona Christi*, Saint *Basil*, Saint *Augustine*, *Tertullian* in his booke *De carne Christi*, venerable *Bede*, and diverse others, whose pithy sayings and unanswerable arguments to prove this point, I could here alledge : But above all, the words λαβὼν & γενόμενος, used by Saint *Paul*, and ἐγένετο used by the *Evangelist*, which signifie to take our nature upon him, and to be made flesh, if they be well and truly understood, do make it most apparently plaine, that the *Sonne* of God took unto himselfe personally the true nature of man, and the very substance of his Mother, for the *Apostle* doth not say, *factus de muliere*, sed *factus ex muliere*, made in a woman, but made of a woman, (as *Nicolaus de Gorham* well observeth) and therefore though *Christ* had his *Principium formale*, his formall beginning from the *Holy Ghost*, yet it is most certain, that hee had his *Principium*

Basil. in l. de hum. Christi gener.

Aug. de Trin. l.

13 c. 18. *Beda*
in 11 *Luc. l. 4.*
c. 48.

Gal. 4. 4.

Luke 1. 31. 42.
Heb. 2. 14.

Gorham super Galas.

That Christ
had a true
reasonable
soule.

Mat. 26 38.

Luke 23.46.

*Totum suscepit
ut totum libe-
raret verbum.*

*Aug. de tempo-
re. Ser. 145.*

That Christ
was subject to
all our hu-
mane frailties
which are
without sin.

materiale, his whole *matter* and *sub-
stance* from the body of his mother :
And as hee had a true *humane body* ,
so hee had a perfect *reasonable Soule* ;
for the testimonies of the Scriptures
are most *plain* herein ; As *my Soul is
heavy unto death*, and again, *Father
into thy hands I commend my spirit* :
Also the whole School of Divinity ,
did ever teach the same truth ; for
Nazianzen saith, *Quod non assump-
sit, non salvabit*, either hee had a
soule, or he will not *save a soule*, and
Saint *Augustine* saith , Christ took
all upon him, that is, both *body* and
soule, that he might *save* them both.
And so you see, that *Christ* had not
Ideam humane nature, An *imagina-
ry patterne* of humane nature, (as
some in these our dayes would have
it) but the *whole nature* of man, *In
uno individuo*, consisting both of *body*
and *soule*.

Moreover , As *Christ* had all the
parts of a true and perfect *man* , so
he had all the *propertyes* that do con-
cern mans nature, or do belong ei-
ther to the *soule* or to the *body* of
man, as *length, breadth, thicknesse,*
understanding, will, affection, &c.

And

And all other *infirmities* that wee have, sin only excepted. And it was requisite (saith Saint Ambrose) *Ut infirmitates nostras suscipere*, That he should take upon him our *infirmities*. Why he undertook our infirmities. Ambros. in Luc 1. 10. 6. 22.

First, To demonstrate the *truth* of his assumed *humanity*.

Secondly, To strengthen, and under-prop the *weaknesse* of our declining *Faith*; and yet here wee must distinguish and understand, that those infirmities which are not sinfull, are either *Personall* or *naturall*. Those that are *Personall*, we say not, that he took; for though many of us be affected with *maladies*, *infeebled* with infirmities, and *disfigured* with deformities, yet the body of Christ being framed by the *Holy Ghost*, of the purest Virgin blood, was proportioned in most equall Symmetry and correspondency of parts; and therefore he was *speciosus forma præ filiis hominum*, fairer then the sons of men, wholly pure, more pure then the body of *Absolon*, in whom there was no blemish, so Cassiodorus saith, *Forma ejus lactei coloris decore illuxit, & insigni statura præeminuit*; his body of

That Christ took no personal infirmities upon him.

2 Sam. 14. 25.

Cassiodor in Psal.

45.

Christ of a
ravishing
beauty.

Mat. 19. 27.
Joh. 18. 6.

That Christ
took upon him
all naturall &
common infir-
mities.

Heb. 2. 17. 4.
15.

*Damasc de fide
orthodoxa. l. 3.
c. 20.*

*Discipulus in
ser. de temp.*

Luke 22 43.

the best *composed* stature, did excell
all other men, and so Saint *Hierom*
saith, that his countenance carryed
hidden and vayled in it a *star like*
shining brightnesse, which being but a
little revealed, it so *ravished* his Dis-
ciples hearts, that at the first sight
thereof, they *left all* and followed
him, and it so *astonished* his enemies,
that they *stumbled and fell to the*
ground. But now those that are *natu-*
rall or common *infirmities*, we affirm
that he had them in all things, like
unto us, for we confesse, saith *Da-*
mascen, that Christ took all the *na-*
turall passions of man, which are with-
out *sinne*; and *Discipulus* saith, that
every man was subject unto twelve
naturall defects and *infirmities*, wher-
of (saith he) our Saviour Christ hath
undergon ten of them, and hath suf-
fered the *same*, even as *we* do.

First *Cold*, } Two infirmities
Secondly, *Heat* } incident to every
man, and denyed by no man to be in
Christ.

Mat. 21. 18.

Thirdly, *Hunger*, as when he came
to the *fig-tree* and would have eaten.

Joh. 4. 7. c. 19.
28

Fourthly, *Thirst*, As when he asked
Drink of the woman of *Samaria*.

Fifthly

Fifthly, *wearienesse*, As when hee *Joh.4.6.*
sate by the well side to rest him.

Sixthly, *Weaknesse and paine*, as *Mat.27.32.*
 when he was *not able* to bear his cross *Joh.19.17.*
 any further.

Seventhly, *Heavinesse and sorrow*; *Mat. 26.38.*
 as when his soule was heavy unto *Luke 16.41.*
death.

Eighthly, *Shamefastnesse*, and ad- *Mar.6.6.*
 miration, as when hee *marvelled* at
 the *infidelity* of the Jewes.

Ninthly, *Feare*, as when his *Fa-* *Heb.5.7.*
ther heard him in that which hee fea-
red.

Tenthly, *Anger*, as when he drove *Mat.21.12.*
 the *Buyers and sellers out of the Tem-*
ple.

These are the *ten* infirmities which
Discipulus saith, were in our saviour
 Christ.

The other two which hee denyeth
 to be in him, are *sin* and *ignorance*.
 For the first, that is *sin*, wee all
 know and are sure, that hee had
 none; but for the *second*, we must di-
 stinguish and understand that there is
 first, *Ignorantia prave dispositionis*, An
 ignorance of a *wicked* disposition, as
 when men know not, or wil not know,
 the things that they ought or might,

That there is
 a two fold ig-
 norance.

and this wee say was not in *Christ*. Secondly, *Ignorantia mera privationis*, an ignorance of meer privation, *Et ignorantia negativa, seu nescientia plurimorum*, and a negative ignorance, or the not knowing of many things, which are not of *absolute* necessity to be known, and this *ignorance* wee say was in our Saviour Christ, according to his humanity.

Ignatius in Ep.
2 ad Trallian.

First, Because *Adam* in the state of his innocency was ignorant of many things that God did know, and he *knew not*, that he should be *seduced* by the Serpent.

That Christ
was ignorant
of some things
Damasc: l 3
Nazian: l 2 de-
fil.

Amandus Pol-
anus in Sympho:
catholica Thesi
7 c: 9

Secondly, Because *he did increase in wisdom and knowledge*; that is, in his *acquisite* and *experimentall* wisdom, and not in his *infused* or *divine*, for he had that perfect from the very first moment of his conception, and therefore by his *acquisite* and *experimentall* wisdom, he learned some things that he knew not before; so that in this *respect* we may lawfully say, That Christ was *ignorant* of many things in his youth, which afterwards hee *learned* in his age.

Thirdly,

Thirdly, Because hee knew not that there were no *figgs* on the *figge-tree*, untill hee went and *saw* there was none, and he knew not the *houre* and the *day* of Judgement.

Mat. 21 19.

Mark 13 32

And yet we say, that although the man Christ Jesus knew not these things *Ex natura humanitatis*, by the manhood; yet he did know them *in natura humanitatis*, in the manhood, because he was *hypostatically* united unto that eternall son of God, which *made*, and *seeth*, and *knoweth* all things: And so you see, that as Christ assumed our *Nature*, so he assumed our *naturall imperfections*, that are void of sin.

Scotus in sent: dist. 14 q 1 & 4.

Christ assumed our imperfections.

But here we must observe that hee assumed them all (as Saint *Augustine* saith) not by any *imposed necessity*, but by a *voluntary assuming* of them to deliver us from them, when as no Law could have *compelled* him to undergo them.

Non miseranda necessitate, sed miserante voluntate.

So that from hence we may clearly see, this son of God was not made flesh, to *dignifie* or to *better* himself, for if it had been so, then hee would never have *assumed* all our humane *frailties*: Besides, He was before

How greatly
God loved us,
that he would
be made man
for our good.

A love like
himself in-
comprehen-
sible.

Hug^o in l. de
Sacrament.

his incarnation (as I have shewed) a
God in the *best* and highest degree,
from everlasting, *αὐτῆς ὁμοῦς*, a
God of *himselfe*, co-essentiall and
co-equall unto his Father: What
therefore should he *merit*, or where-
in could he be *dignified* by his incar-
nation, more then hee was before,
Gloria ejus augeri non potuit, nothing
could be added unto his *Glory*, or if
it *could*, his love to us *could* not be
so *great*, for then it might be sayd, he
did it not only for *our sake*, but also
for his *owne*, that himself might there-
by be the more *dignified* and exalted,
but seeing he was so *high* before, that
he could not be *higher*, so *great* that
he could not be *greater*, and so *good*
that he could not be *better*, it is most
certainly apparent, that he *descended*
from the *height* of his dignity, unto
the very *depth* of humility, *to be made*
flesh, only for *our sake*: And as Hu-
go saith, *Nulla causa veniendi fuit*
nisi peccatores salvos facere, *Tolle mor-*
bos, tolle vulnera, & nulla est causa
medicina, there was no *cause* that he
should come to us, but to *save us*,
for where there are no wounds,
where there are no Diseases, there
is

is no need of Medicines, there is
 no use of Plaisters, because the
 whole need not the Physitian; which
 may serve to shew, it was not our
 Goodnesse, but our wickednesse, our
 greivous sins that brought down Je-
 sus Christ out of heaven, the place of
 eternall happinesse; so that from
 hence also we may see, his rare and
 singular humility, in that hee being
 the eternall Sonne of God, and
 the head of all Principality and
 Power, that could have comman-
 ded all the Angells, and by his
 stretched out Arme, without the
 assumption of our Weaknesse,
 have made all his enemies his foot-
 stool, was notwithstanding con-
 tented, *Exinanire seipsum*, to emp-
 ty and dis-robe himselfe, as it were
 of all his royall dignities and di-
 vine Riches, and to cloathe him-
 selfe with our humane Nakednesse
 only for our sake, to free us from
 under the tyrannicall Bondage of the
 Devil: And therefore we may wel say,
 that greater love then this cannot be,
 that he which is the highest, cheifest,
 everlasting God, should descend and
 be made the son of man, that we
 through

*Non eum de
 celo ad terram
 merita nostra,
 sed peccata no-
 stra traxerunt.*
*Aug. in Job. &
 gloss. in 1 Tim.*
 1.

How Christ
 humbled him-
 selfe.

The greatest
 sign of Christ
 his love.

Joh. 15. 13.

2 Pet: 1 4

That we attain
to a far better
state in Christ
(by his incar-
nation) then
we lost in A-
dam.

Bernard, ser: 1
de Epiphan:

Why God de-
creed the in-
carnation of
his son, for the
salvation of
man.

through him might be made the sons
of the immortall God, for by his
incarnation *Naturam humanam no-
bilitavit*, he hath so *ennobled* our
humane nature (as Saint *Augu-
stine* saith) that we which were worms
and no men, are now *θεοὶ καὶ υἱοὶ φύ-
σεως*, partakers of the divine nature:
So that now our nature being *repa-
red*, it is *exalted* far above the *dig-
nity* of its first originall, and it hath
obtained to a far better state in
Christ, then it had, and lost in *Adam*;
because *Adam* was but in the Image
of God, but we are joyned and made
one with God, as Saint *Bernard* saith.
And therefore *Felix culpa, quæ talem
meruit redemptorem*, happy was that
fault (as it hapned unto us) which
brought forth such a Saviour, to be
made *partaker* of our *flesh*, that wee
might be *Partakers* of his *Spirit*, as
Saint *Gregory* speaketh.

But now it will be here demanded,
(as Saint *Augustine* saith) *Quare
non potuit Dei sapientia aliter homines
liberare?* &c. Why could not the
Wisdom of God devise, and the
Power of God effect some other way
to deliver and save sinfull men, then
by

by *ſending* his ſon to be made man, to be *borne* of a woman, and to ſuffer ſuch ſhamefull things of ſhameleſſe ſinners? to this ſaint *Bernard* frameth this witty answer, That as in the *creation* of man, God did as it were conſult with his wiſdome, how to make him, when hee ſaid, *Let us make man in our image*, ſo after the *transgreſſion* of man, there was (as it were) a conſultation in heaven what ſhould become of man; for *Truth* and *Juſtice* ſtood up againſt him and ſaid, that man had *ſinned*, and therefore man muſt dye, but *Mercy* and *Peace* roſe up for man, and ſaid, *Regia (crede nobis) res eſt ſuccurrere lapſis*, it is a royall thing to *releive* the diſtreſſed, and the greater any one is, the more placable and gentle he ſhould be, and that God himſelfe had ſaid, hee was the *God of Peace*, and the *Father of mercies*, and therefore they concluded, that although man had *ſinned*, yet man muſt be *pardoned* or elſe abandoned, therefore the *wiſdome* of God became an umpire, and deviſed this way to *reconcile* them, that as *one man* had ſinned, and thereby deſtroyed *all men*, ſo

Gen. 1. 26.

Cap. 2. 27.

Quo quiſque eſt major, magis eſt placabilis ira:

Bosquier. de pafs so *Unus homo nobis patiendæ restituet*
Dom: ser 13. p. *rem*, one righteous man should suf-
 793: fer for *all men*, and so Justice should

Pfal. 14. 2. 3.

be satisfied; and then all that be-
leived in that man, should be *pardo-*
ned, and so *mercy* should be shewed:
 then, all thus contented, God loo-
 ked down from heaven upon the chil-
 dren of men, to see *if there were any*
that would understand and seeke after
God, but they were all corrupted;
 and therefore the *Wisdom* of God,
 that had found out this *way*, was
 contented to performe this worke
 himseke and to be made *man*, that
mercy might be *extended*, and to
 suffer *death* for man, that *Justice*
 might be satisfied: and so in him
mercy and truth met together, righte-
ousnesse and peace kissed each other.

Pfal. 85. 10.

Aug. de Trinit.
l. 13. c. 10.

Gregor. Moral.
l. 20. c. 26.

But Saint *Augustine* and Saint
Gregory do more solidly answer, say-
 ing, *Omnia Deus poterat si voluisset,*
 That in regard of his *Wisdom*, God
 could have *devised* another way,
 and in respect of his *Power*, hee
 could have *performed* the *salvation*
 of man, without the *incarnation* of
 his son, but if hee had done it other-
 wise, it would, no doubt, have like-
 wise

wise displeased our foolishnesse;
 for God appeared *visibly* (saith
 Saint *Augustine*) that hee might
 prepare us to *invisible* things, and therein hee *displeased* the *covetous*
 man, because hee brought not a body of Gold; he displeased the *lascivious*,
 because hee was borne of a woman; hee displeased the Jewes,
 because hee came so poor; and hee displeased the wise men of this world,
 because hee erecteth his Kingdome by the foolishnesse of Preaching;
 and so hee should have displeased man, what other way soever hee had
 invented for to save him. And therefore, *Sic voluit ruinam vasis fragilis reformare, ut nec peccatum hominis dimitteret impunitum, quia justus erat, nec insanabile quia misericors*; so God would repaire the
 ruine of fraile and fickle man, that neither the sin of man should escape unpunished,
 because God is just, nor yet miserable man remaine uncured, because hee is mercifull;
 and although hee could otherwise have saved man, *Quantum ad potentiam medici*, in respect of the power and
 skill of the *Physitian*, yet hee saw there

How hard it is
 for the wisdom
 of God
 to please foolish
 men.

Aug. de An-
nunt. Dom. ser.

3.

*Ne in utroque
deo similis lon-
ge esset ab ho-
mine, aut in
utroque homini
similis longe, es-
set a Deo*

1 Tim. 2. 5.

That in Christ
there are two
distinct na-
tures.
Rom. 14. 19.

there was no fitter way to do it;
*Quantum ad medicinam agroti, &
quantum ad Justitiam Dei*, in regard
of the state of the *Patient*, to free him
from sin, and to satisfie the Justice of
God, for it behoved the *Mediator*
between God and man, to have some-
thing *like* unto God, and to have
something like unto *man*, least that
in *all* things being *like* unto man, hee
might be so too far from God, or
being in *all* things like unto God, he
might be so too far from man, and
therefore Christ betwixt *sinfull mor-
tall* men, and the *just* immortall God,
did appear a mortall man with men,
and a *just* God with God; and so
the *mediator* betwixt God and men,
was *God and man Christ Jesus*.

The distinction of these two na-
tures, the *Deity* and the *humanity* of
our Saviour Christ, is most excellent-
ly shewed by saint *Paul*, where hee
saith that Christ was *made man*, κατὰ
σάρκα, according to the *flesh*, and de-
clared mightily to be the son of God
κατὰ πνεῦμα ἁγιοσύνης, according to
the *Spirit of Sanctification*, for that
according to his *humane nature* only
he was *made* of the seed of *David*,
which

which according to his *Divine nature* was declared still to be the eternall *Son of God*, so that here saint *Paul* sheweth *two Natures* to be in *Christ*, that is, his *divine* and his *humane Nature*, still remaining entire after his incarnation; because as he was made only of the seed of *David*, in respect of his manhood, (for that his *God-head* was not made of the seed of *David*) so was he declared only to be the *Son of God*, in respect of his *God-head*, for that his *Manhood* was not the omnipotent and the eternall son of *God*.

This truth of the *two natures* of *Christ*, may be confirmed by most apparant and unanswerable arguments, for the *Jewes* said, that he did not only break the *Sabbath*, but also sayd, that *God was his Father*, making himselfe equall with *God*; And *Christ* himselfe said, *I and my Father are one*, and therefore the *Pharisees* did rightly collect, that *Christ* by these words had affirmed himselfe to be a *God*, and yet he saith, *My Father is greater then I*, but it cannot possibly be, that *Christ* according to the same *Nature*, should be equall, nay

Two natures
in *Christ* proved.

Joh. 5. 18.

Joh. 10. 30.

Joh. 14. 28.

one with the *Father*, and yet inferior to the *Father*, and therefore it must needs follow, that hee hath one nature, according to which hee is equall to his *Father*, and another nature, in respect whereof he is inferior to him.

Joh. 8 58.

Luke 2. 7.

Besides, our Saviour saith, *Before Abraham was, I am*; and yet saint Luke saith, *He was born in the dayes of Augustus Caesar*, but it cannot be that *Idem secundum idem*, the same one, in the same respect, should be before Abraham, and after Abraham: And therefore hee must needs have two natures in him, according to one whereof he was before Abraham, and according to the other hee was after him.

All orthodox
Antiquity
confessed two
natures to be
in Christ.

Vigil l 2. cont.
Eutych. Philip.
2. mirum est,
etc.

And further, wee finde the same confessed by all Antiquity; for *Vigilius* writing upon those words of the *Apostle*, *Who being in the forme of God, tooke upon him the forme of a servant*, saith, It is a wonder to think, why some are afraid to say, that *Christ* had two Natures, when as the *Apostle* saith, that he had two formes; and the great œcumenicall Council of *Chalcedon*, left this confession unto all

all potesterty; *Confitemur in novissimis diebus, filium Dei unigenitum in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter agnoscendum, nunquam sublata differentia propter unionem*; We confess, that the only begotten son of god, which came in the last days to be incarnate, is now to be acknowledged, to be, & to subsist of *two natures*, (that is, *Divine & humane*) inconfusedly, immutably, inseparably, and undividedly *united* together, and that the differences or *disjunction* of these *natures* is never to be *abolished* and taken away, by reason of the union of the same.

And here wee must observe, that although this *eternall son of God*, was so *made flesh*, that is, a perfect man, of the *seed of David*, as that still *each nature* remaineth *intire and inconfused*; yet wee must not imagine that hee is therefore *two sons* or *two persons* (as *Nestorius* thought) but that he is *one only person*, consisting of both these *natures*: so that he in whom the *fulnesse* of *manhood* dwelleth is not one, and he in whom the *fulnesse* of the *Godhead* another; but he in whom the *fulness* of both those two dwelleth, is *one* and the selfe same Christ,

L

that

Concil. Calced.
Act. 5. in
Symb. fidei.

That the two
natures do
make but one
person in our
Lord and Sa-
viour Jesus
Christ.

that is, one Christ, one person; and here wee must consider, that the *divine Nature* did not assume an *humane person*, but the divine person did assume an humane nature: The son of God assuming into the *unity* of his *person*, that which before hee was not; and yet without change, (for so must God still be) remaining that which he was: And so *Gregory Nazianzen* saith, Hee remained what he was, and he assumed what he was not, because Christ was made flesh, *Non deposita, sed seposita Majestate*, not by *cancelling* or laying away, but as it were, by *concealing* and laying aside for a time, the most glorious *appearance* of his *divine Majesty*, as *Eusebius Emyssenus* doth most excellently declare, and the *Poet* as wittily, saying,

*That which hee was, he is, yet once
was not*

*That which he is; a nature hee hath
got*

*More then hee had; and yet he still
retaines*

*That which hee had; and having
both remaines*

*Permanſit
quod erat, &
aſſumpſit quod
non erat.
Nazian. Orat.
3^a de Theolog.*

*Emyſſen. hom. 2^a
de natiuitate.*

*Fitz. Jeffrey
p. 17.*

*But one: and though hee tooke one
nature more,
Yet is he but one person, as before.*

This truth of the *union* of these *two natures* may be confirmed by the holy scriptures, for when Christ asked his *Apostles*, *Whom do men say that I, the son of man, am*, Saint Peter answered, that hee was Christ; the *son of the living God*; therefore hee is but one person, because Saint Peter confesseth the *son of man* to be the *son of the living God*: And the *Angell* said unto the *Virgin*, *That holy thing which shall be borne of thee, shall be called the son of God*; therefore hee is but one person, because hee which was born of the *Virgin*, was and is none other, but he that is truly called, and is the true *son of God*; and Saint Paul speaking of Christ, as hee was the eternall *son of God*. *καὶ ἀπὸ πνεύματος*, in respect of his *Godhead*, and as he was the *Son of David*, *καὶ ἀπὸ σαρκὸς*, in respect of his *manhood*, yet doth he not say of his *sons* as of *two*, but of his *son* made and declared to be his *son*, to shew unto us, That as before his making, so now after his ma-

The unity of Christ his person most clearly proved from Scriptures.

Mat. 16. 13. 16

Luke 1. 35.

Joh. 20. 31.

Rom. 1. 8.

1 Joh. 1. 1. c. 2. v. 22. Chap. 3. v. 16. Chap. 4 v 3.

L 2 king,

All our Creeds
and all anti-
quity confes-
seth the same
truth, touch-
ing the unity
of Christ his
person.

making, he is still but *one son, one per-
son*, of the two distinct *natures* sub-
sisting: And this is confessed by all
antiquity; for in the *Apostles Creed*,
we say, *that we beleeve in Jesus Christ
his only son our Lord, which was con-
ceived of the Holy Ghost, and borne of
the Virgin Mary*, and therefore he is
but *one person*, because hee which is
said to be the *only son of God*, is said
also to be *born of the Virgin Mary*; and
in the *Creed of Athanasius*, it is
said, That although Christ be both
God and man, yet he is no more *twain*
but *one Christ*; and that not by *con-
founding of the substances*, but by the
unity of person, that is, by the *uni-
ting of both natures into one person*.

Concil. Calced.
Concil. Nicen.
Si quis non
confiteatur carni-
secundum sub-
sistentiam uni-
tum Dei Patris
verbum ana-
thema sit.

Also the third Council of *Ephesus*,
the Council of *Lateran*, and all the
ancient Orthodox Fathers, as *Ju-
stin Martyr*, *Irenaeus*, *Saint Basil*,
saint Nazianzen, *saint Damascen*,
saint Hillary, *saint Ambrose*, *saint*
Hierome, *saint Augustine*, and the
rest of them, have most truly and
learnedly confessed this truth; that
although Christ hath *two natures*, yet
do these two make but *one person, one*
son of God, one Saviour of men.

So that this we may safely say, and must firmly hold, that as the *distinction* of the *Persons* in the Holy Trinity, *hindreth not* the *unity* of the nature of the *God-head*, although every person intirely holdeth his own incommunicable property, so neither doth the *distinction* of the two *Natures* in our *Mediator* any way crosse the *unity* of his person, although each nature remaineth entire in it selfe, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion.

ἀδιαφύκτως,
ἀίρετως καὶ
ἀσυγχύτως.

Now for the clearer understanding of this point, we say that the understanding of these two natures, is,

- | | | | |
|------------------|---|-----------------|---|
| 1. Inconvertible | } | 4. Inseparable | } |
| 2. Indivisible | | 5. Substantiall | |
| 3. Inconfused | | 6. Ineffable. | |

Frst, *Inconvertible*, Because neither the *divine Nature* is turned into the *humanity*, nor the *humanity* into the *Deity*.

Secondly, *Indivisible*, Because the *natures* are so *united* into one person, that they can never be *separated*, unlesse we *divide* the person of Christ, which is most hereticall.

3. Inconfused.

How the
properties of
each nature
do remain in-
tire and in-
confused to
each nature.

Thirdly, *Inconfused*, Because the na-
tures remain still *intire*, without con-
founding either their *Essence*, or
their *properties*, or their *wills*, or any
other operations whatsoever; there-
fore we do affirm, that in Christ there
are *two Natures, two Wills, two Na-
turall proprieties*, & operations, *intire*
and unmixed, that we may not con-
found them with *Eutyches*; for sith
the natures are neither *confused* nor
transfused each into other, the *pro-
perties* also must needs remain *entire*
to either nature, and as a man hath
his *soule* and *body* both united and in-
confused, *Ita multo magis Christus*
habens divinitatem cum corpore, ha-
bet *utraque permanentia*, & *non*
confusa, so much more Christ ha-
ving his divinity *united* with our
flesh, hath them both remaining *in-
tire* and inconfused, for that rule
can never be disproved, *Confundens*
*proprietaes essentielles, confundit na-
turas*, confound the naturall or *es-
sentiall properties* of any things, and
you take away the *nature* of the
things: And therefore in that one
and selfe-same *subsistence* of Christ,
there must needs be a *divine* and a
humane

humane nature, a divine and a humane wisdom, a divine and a humane will, and so of all other properties of each nature, they must be as well inconfused, as indivisible

Fourthly, *inseparable*, because the natures are so *inseparably* united, that the *humane* nature can never be separated from the *divine person* that assumed it, and therefore when *Christ* dyed, *subtraxit visionem, sed non solvit unionem*, the soule parted from the body, but the *Deity* was separated from neither, as *Leo* saith; but as a tree cut in twaine, the sun cannot be cut, but that it may still shine on either part, so the *body* and *soule* of *Christ* being parted, the *Deity* was still united unto them both, and could never be separated from the *manhood*, after hee had once assumed the same into the *unity* of his person.

4. Inseparable.

Psal. 16. 10.

When Christ dyed, and body and soul were parted, the Godhead parted from neither.

Fifthly, *substantiall*, because he is a *true* and *perfect man*, whose being is no *accident*, but a *substance*.

5. Substantiall.

Sixthly, It is *ineffable*, so *absolutely* perfect, and so *exceedingly* mysticall, that it can never be *perfectly* declared by any man; for though the

6. Ineffable.

That the manner of the uniting of the two natures, is ineffable.

Psal. 77. 19.

1 Sam. 6. 19.

Fathers sought by many examples and similitudes, to expresse and to *illustrate* the same, as by the *union* of the *body* and *soule*, of a *Branch* ingrafted into a tree, of a *fiery iron*, and such like, yet all come too short, for the *full expressing* of this inexplicable mystery: And therefore Saint *Bernard* compareth this ineffable mystery of the *uniting of these two natures*, unto that incomprehensible mystery of the *Trinity*, and so indeed that of the *Trinity* is the *greatest*, and this of the incarnation is *like unto it*, far exceeding mans capacity, rather most faithfully to be beleaved, then too curiously to be searched into, because God hath *overshadowed* this mystery with his own *vaile*, that wee might not presume, with the men of *Bethshemesb*, to look into this *Ark* of his; least for our *curiosity*, we be *smitten* as they were: Or least whilst we make too strict a scrutiny to *finde out the depth* of this *mystery*, we *forfeit* that small and weak *knowledge*, which by divine bounty is *bestowed* upon us; and therefore what we cannot comprehend by *reason*, we should apprehend by *faith*, because as *Heinsius* saith, *Omnia in Deo supra ratio-*

nem, nihil supra fidem, though many things may be above the reach of reason, yet nothing beyond faith; *Nam quicquid solus Deus potest facere, sola fides potest credere*, For whatsoever God alone can do, faith alone can beleieve the same, and *faith* is the *compendium* of our *salvation*, and *humane* wisdom the cheifest *obstacle* of the same. Therefore indeed it should be our cheifest care to keep our selves within the limits of Faith, & because I find the *Creed* of blessed *Athanasius*, concerning the *Incarnation* of the son of God, to be *pure* and clear from all *Error* and *heresie* whatsoever, I shall here insert the same.

1 It is necessary (*saith he*) unto eternall salvation, that whosoever will be saved, do beleive rightly the incarnation of our Lord Jesus Christ. *Joh 3.36. 6. 40. 1 Joh.4.3. Heb. 2.16.*

2 This then is the right faith, that wee beleive and confesse, that our Lord Jesus Christ the son of God is God and man. *Joh.1.1. Luke 24.39.*

3 He is God, of the substance of his Father, begotten before the world, & man of the substance of his mother. Born in the world. Perfect God Perfect man, of a reasonable soul & human flesh subsisting. *Joh.1.14.18. Prou. 8.22.23. 25.30. Luk.1.35. Gal 4.4. 1 Joh.5. 20.*

Luke 24.39.
Mat. 26.38.
Joh. 5.17.14.
 18.

sisting. Equall to the Father, according to his Divinity: Inferiour to the Father, according to his Humanity.

Hebr. 2.14.16.
Damasc. l.3.
Orthod. fidei
 c.3. *Concil.*
Chalc. Aët. 20.

4. Who, though he be God and man, yet he is not two but one Christ. One, not by converting of the divinity into flesh, but by assuming of the humanity into God. One altogether, not by conversion of the substance, but by unity of the person. For as the reasonable soul and flesh are one man, so God and man is one Christ.

Rom. 4.25.
Phil 2.8.
Psal. 16.10.
 116. 3. 1 *Cor.*
 15.17. *Acts.* 1.
 11. *Psal.* 110.1.
 2 *Tim.* 4.1. 6.

5. Who suffered for our Salvation. Went down to Hell. The third day rose again from the dead. Ascended into Heaven. He sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quick and dead.

1 *Thes.* 4.16.
 1 *Cor.* 15.52.
 53. *Mat.* 12.
 36. *Rev.* 20.12.
Dan. 12.2. *Joh.*
 5.28.29. 7.
Mar. 16.16.
Heb. 11.6.
 2 *Thes.* 1.8.9.

6. At whose coming all men shall rise with their bodyes, and shall give an account of their own deeds. And who have done good, shall go into life eternall, but who have done evill into everlasting fire.

7. This is the Catholike Faith, which except every one do faithfully and firmly beleieve, hee cannot be saved.

Many

Many other points of great moment I might here shew unto you, as the *effects* and benefits of the hypostaticall or personall union of the two natures, the *communicating* of the properties, which is nothing else but a *form of speech*, whereby those things are spoken, sometimes of the whole person of *Christ*, which indeed are *proper* to either one nature, and not to the other; yet by reason of the strictness of this *personall union*, whatsoever may be *verified* of either of those natures, the same may be truly spoken of the whole person, from *whethersoever* of the *natures* it be *denominated*; but that to *write* or *speak* all that I might of this point, would inlarge this *Treatise* into a *great volume*, and that indeed the wit and learning of any one man is no more able to *expresse* all the *Mysteries* and most excellent points that we might collect and learne from the *Incarnation* of *Christ*, then one poor *fisher man* is able to *catch* all the *fishes* in the ocean *sea*.

Oftentimes it comes to pass, that by reason of the personall union of the two natures, each one of them doth interchangeably take the concrete or compounded names each of other in predication, Acts 20.28.

Joh. 3.13.

1 Cor. 2.8.

That it is impossible for any one man to expresse all the particulars of Christ his incarnation.

And therefore thus much shall suffice concerning this discourse of the *Incarnation, Birth, Life, Death, Resurrection*

Heb. 1. 1. 3. 4.
&c.

2 Pet. 1. 17.

Rev. 5. 12.

Colos. 1. 3. 1.
18.

Psal. 1. 8.

Eph. 1. 20. 21.

22.

Psal. 72. S. 17.

Phil. 2. 9.

Gal. 4. 4.

urrection and Ascension of our Lord and Saviour Jesus Christ, who is (as hath been proved) the true and promised Messiah, the only son of God, the brightness of his glory, the expresse image of his Person, heire of all things, more excellent then the Angels, having honour, glory, Power, strength, Praise, Dignity, Riches, and Wisdome, (yea all treasures of knowledge and wisdom) the heathen for his inheritance, the Earth for his possessions, and the Heavenly places for his seate, far above, all Power, Might, Dominion, and Principalities, with a Name given him above all Names, (at which every knee should bow, &c.) Being the second Person in Trinity, begotten of his Father from Eternity, in one Person the Son of God, and very man; Man, (Non exendo quod habuit, sed induendo quod non habuit) not by loosing that he had, but by accepting what hee had not. our miserable nature. conceived of a Virgin by the Holy Ghost, called of his Father ever since the fall of Adam, to be a Mediator between God and man, desired of the Patriarchs, prefigured in the Law, fore-
sold

told by the Prophets, accomplished in the time of Grace, manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, beleeved on in the world, and received up into Glory: For man hee became a King to rule, a Prophet to teach, and Priest to sacrifice.

1 Tim. 3. 16.

OF



CHAP. III.
OF THE HOLY

GHOST.

Wherein the
greatnesse of
Gods goodness
doth appeare.



WHEN we think upon
the *infinite* goodnesse
of the great *Jehovah*,
how *gracious* he is in
all respects, *amiable*
in himselfe. *placable*
unto men, & *liberall* unto all his crea-
tures, none is so stupid and dull as
not to *admire* it in him, such is the
never-dying *streams* of the goodness
of God; it is like a *boundlesse* Ocean,
there is no end of his Goodnesse,
and therefore Saint *Bernard* in *admi-
ration* thereof, breaketh forth into
these heavenly acclamations, saying,
*Quam dives es in misericordia, &
magnificus in justitia, & munificus
in gratia; Domine Deus noster! O*
how

how *rich* art thou in mercy, how *magnificent* in Justice, and how *beautifull* in Grace, O Lord our God!

For thou art a most liberall bestower of heavenly gifts, a most righteous *Rewarder* of humane workes, and a most gracious *Deliverer* of all that trust in thee, yea so *great* is the goodness of God, it is *beyond expression*, beyond our imagination, our words are beneath our thoughts, and our thoughts far lower then the truth thereof: Yet as *Moses* from the top of *Mount Nebo*, beheld the borders of the land of *Canaan*, so if you please to ascend with me to the *Mount of Contemplation*, I will shew you some glimpses of Gods goodnesse, for he *elested us* before we were, he *created us* of nothing, hee *redeemed us* when we were lost, hee *preserveth us* being found, and that hee might bring us to eternall life, hee hath *given us* the *Author* and *Fountain* of all temporall and spirituall gifts, even the *holy Ghost*, who is the *third Person* of the true and only God-head, proceeding from the *Father* and the *Son*, and co-eternall, co-*quall* and *consubstantiall* with them

Nam in munerator copiosissimus, remunerator exquisitor piissimus.
Bernard.

Deut. 32. 49.
& 52.

Certaine glimpses or shadowes of Gods goodnesse.

What the holy Ghost is.

1 Joh. 5. 7. Joh 15. 26.

Gal. 4. 6.

Psal. 139. 7

both.

Mat 28. 19.

Isa 6. 8. 9.

Act 28. 25. 26.

1 Cor. 2. 11.

12.

both. He is call'd by the name of *spirit*, proceeding from the Father and the son, to shew the *Essence* and *Nature* that he is of; for as the *spirit* of man must needs be truly of mans nature, and is the most *formall* and *Essentiall* part of *man*: So and much more it must be thought of the Spirit of God, upon whom no *Composition* falleth.

Isa 6. 8. 9.

Act 28. 25. 26

And yet some have been *so bold*, as most impiously to *affirme*, that the *holy Ghost* was but a *created quality*, or a *godly motion* in the *hearts* and *minds* of *Righteous man*. But if wee do compare the words of *Isaias*, with the words of *Saint Paul*, they will *sufficiently confute* this damnable *error*, and most manifestly shew unto us, this *holy spirit* to be the *true* and *eternall God*. Besides, the scripture saith, That *the spirit of the Lord filleth heaven and earth*, whereupon *Saint Basil*, *Saint Augustine*, *Saint Ambrose*, and others have most plainly proved against all hereticks whatsoever, that the *holy Ghost* is a *true God by Nature*, because that to be *every where*, cannot by *Grace* belong to any, but only to him that

Sap. 1. 7.

Ambrose de S.

S. l. 1. s. 7.

That the Holy Ghost is a true God by nature.

that is by *Nature* God, which reserveth this unto himselfe to be *every where*, and therefore Saint *Augustine* writing against *Maximinus* an *Arrian* Bishop, saith, I cannot express how much I marvell what a heart you have, so to extoll the *holy Ghost*, as to make him *every where* present, to *sanctifie* the faithfull, and yet that thou dare *deny* him to be a God, for is not he a God which filleth heaven and earth.

Also *Dydimus* in his booke, and Saint *Basil* in his treatise, *De spiritu sancto*, declare that to be God, which can be in diverse places at one time: Which thing is not agreeable to any creature. But that the *holy Ghost* was present with the *Apostles* and *Prophets* in sundry parts of the world at one time, no man professing the faith of *Christ* doth in the least doubt the truth thereof: Wherefore it followeth, that he is a God. The *Symbolum* of *Nice* out of the *holy scripture* teacheth, That the *holy Ghost* is hee that maketh alive, and hee that together with the *Father* and the *sonne* is worshipped, and with them is honoured; therefore the *holy Ghost* of necessity

Aug. cont. Maxim. l. 3. c. 21, Epist. 66.

Basil. de spiritu sancto c. 22.

Didym. lib. 1. de spiritu sancto.

Job 33. Mat. 28. 19.

1 Joh. 5. 7. Joh 14. 1. 16.

1 Cor 3. 16.

2 Cor. 13. 14.

Psal. 33. 6.

104 30.

must be *true* and *everlasting* God with the Father and the son in one only essence; touching which point, the holy *Fathers* powerfully did set themselves against the *Hereticks*, and out of holy scripture stoutly maintained the same.

Plato, Aristotle,
Proclus, Sui-
das, Ophelus,
Pherecydes,
Parmenides,
Porphyrius,
Numenius, A-
melius, Chaldi-
sius, Avicen.

As for *Atheists* which *deny* the *scriptures*, and are altogether *igno- rant* of this blessed *spirit*, if they will but look into the writings of the *An- cients*, they shall surely finde, that as the *Gentiles* did understand many things concerning God and *Iesus* Christ his only son, so some of them have delivered some things (although but darkly) concerning this *holy spi- rit*: For *Hermes Trismegistus* hath these words, All kind of things in this world (*saith he*) are quickned by a spirit, one spirit filleth all things, the world nourisheth the bodies, and the spirit the soules; and this spirit as an instrument, is subject to the will of God. And further he saith, That all things have need of this spirit, it beareth them up, it nourisheth them, it quickneth them, according to every of their capacities, it proceedeth from

Mercurie in his
Esculapius, c.
3. & 7.

from a holy Fountaine, and is the maintainer of all living things, and of all spirits. *Here wee see the reason why we call him the holy Ghost, namely, because he proceedeth from the fountain which is the very holinesse it selfe.*

And least we should think him to be a creature, there was (saith hee) an infinite shadow in the deep, whereon was the water, and a fine understanding spirit was in that confused mass through the power of God. From thence there flourished a certain holy brightnesse, which out of the sand and the moyst nature brought forth the Elements and all things else. Also the Gods themselves which dwell among the stars tooke their place by the direction and appointment of this spirit of God,

Mercurie in his Sermon in his Parmander. c. 3

In the writings of *Plotinus*, there be found very significant speeches of the *holy Ghost*, whom hee calleth, *Universi animam*, the soule or life of this whole universe. This soule (saith hee) hath breathed life into all living things in the Air, in the Sea, and on the land, it ruleth the Sun,

Plotin. Enn. 5. lib. 2. & lib. 3. cap. 35.

Plotin. Ennead. 3. lib. 9. cap. ult. & Enn. 6. lib. 8. cap. 13. 15. 27. & Enn. 3. lib. 8. c. 10. lib. 9. the cap. 1.

the stars and the Heaven; it hath quickned the matter which once was nothing, and utterly full of darkness, and all this hath it done by the only will of it selfe. It is all throughout all, like to the father, as well in that it is but one, as in that it extendeth it self into all places. *All which doth most apparently prove, that the Gentiles themselves were not ignorant of this holy spirit, whom they clearly saw to be the true and eternall God.* And therefore how may this serve to shame the wretched Atheists of this world, which notwithstanding such a cloud of witnesses will still continue ignorant and hardned in unbelief.

Why the holy Ghost is called a spirit.

Moreover, This *third person* of the true and only *God-head*, is called a *spirit*, not only because hee is a spirituall, (that is) an immateriall and *pure essence*, (for so likewise is the Father a spirit, and the son as well as he) but first, in regard of his *person*; because he is *spired*, and as it were, *breathed* both from the *Father* and the *son*. Secondly, In regard of the *creatures*; because the *Father* and the *son* do *work* by the *spirit*: who is,

is, as it were, the *breath* of Grace, which the *Father* and the *son* *breatheth* out upon the *saints*; blowing freely where it listeth, and working Joh. 3. 8. spiritually for *manner*, *meanes*, and 1 Cor. 2. 12. *matter*, where it pleaseth. Thirdly, 13. In regard of his *Property*, because Act. 2. 1. 3. 4. the property of him is to *move*, to *set forward*, to *perswade*, to *comfort*, & to *enlighten* the spirits & hearts of men, and at length to worke in them such things as *pertain to our sanctification*. And indeed the saints have such tryall of the marvellous effects thereof, as neither *reason* nor mans *wisdome* is able to comprehend those things, neither can they be discerned by the eyes of men: So that (as *Peter Martyr* saith) wee beleive in the *holy Ghost*, as in a thing that far *exceedeth* the *capacity* of our *nature*, and yet is distinctly set forth unto us in the holy scripture, for the Apostles are commanded in the Gospell, that they should *baptize in the name of the Father, of the son, and of the holy Ghost*. Which place doth most plainly expresse the *distinction* of the three persons, and do signifie nothing else, Joh. 14. 26. & 1. 33. but that we be delivered from our Joh. 16. 13. 14. 15. Mat. 28. 19. That the holy Ghost is distinct from the Father and the son.

Luke 3 21 22
Mar. 3 16 17

sins, by the name, authority, and power of the *Father*, of the *Sonne*, and of the *Holy Ghost*. And in the baptisme of Christ, as *Luke* rehearseth, the *Voice* of the *Father* was heard, and the *holy Ghost* appeared under the forme of a *Dove*, whereby is signified, that the *holy Ghost* doth so differ from the *Father* and the *son*, as he is derived from them both. In *John* it is sayd, *I will pray the Father, and hee shall give you another Comforter*. Here the son prayeth, the *Father* heareth, and the *Comforter* is sent. Now if the *Father* shall give such a *Comforter*, then the *Father* himselfe cannot be that *Comforter*, neither can *Christ* (that prayeth) be the same. So that very significantly the three persons herein are plainly set forth unto us. For even as the *Father* and the *sonne* are two distinct and severall (though not sundred persons) even so the *holy Ghost* is another distinct person from the *Father* and the *Son*.

Joh. 14 16

Joh. 15 26
Luke 1 35

That the holy Ghost is a person proved,
Luke 3 22

And further, that the *holy Ghost* is a person is proved. I. By his apparitions, because he hath appeared visibly;
for

for seeing he descended in bodily shape upon *Christ*, and sate upon the *Apostles*, it followeth that hee is *subsisting*. 2 Hee is proved to be a person, because he is called God. 3 Because the properties of a person, are attributed unto him; as that hee distributeth gifts even as he will, that hee teacheth, comforteth, confirmeth, ruleth, raigneth: Likewise, that hee sendeth Apostles, and speaketh in them: So also hee declareth the things to come. He giveth prophecies of *Simeons* death, of *Judas* the Traitor, of *Peters* journey to *Cornelius*, of *Pauls* bands and afflictions which should betide himsele at *Jerusalem*, of a falling away, and of the deceiver in the last times, of the meaning of the high priests entrance into the holiest of all, of the first Tabernacle, of the new Covenant, of *Christs* sufferings, and his glory which should follow after them, and such like: He maketh request for us with sighes which cannot be uttered; he cryeth in our hearts, *Abba, Father*; he is tempted by them who lye unto him, hee is a witnesse in Heaven with the Father and the son, hee commandeth

Acts 2 3

1 Cor. 3 16

Acts 5 3 4

Isa. 40 7 20

Ephes 4.4.30.

Acts 28 25

1 Cor. 12 11

Luke 12 12

Joh. 16. 13

Luke 2 26

Mat. 10 20

Acts 16 & 10

39 & 20 24

1 Tim. 4 1

Heb 9 8 &

10 15

1 Pet 1 11

Rom. 8. 29

Acts 1 9

Act. 13. 2.
Acts 20. 28.

and willeth that the *Apostles* be *separated*: And lastly, He *appointeth* teachers in the *Church*: All these things are proper unto a person existing, intelligent, indued with a will, working and living.

That the holy Ghost is God co-eternall with the Father and the Son proved.

Col. 2. 9 Joh. 10. 30.

1 Joh. 5. 7.

Jer. 23. 24.

Joh. 1. 18.

Rom. 8. 9.

1 Cor. 6. 19.

Rom. 8. 11.

Gen. 1. 2.

Joh. 15. 26.

Aug. lib. de Trinitate 15. cap. 26.

That he proceedeth from the Father & the Son.

Gal. 4. 6. Joh. 15. 26. & 20. 22. Joh. 16. 14. 15.

Now that the *holy Ghost* is *God* co-eternall with the *Father* and with the *Son*, it may be proved by the *unity* of the divine *Essence*, because there is but one *God-head*, and by the *incomprehensibleness* of the *three persons*, the same is also proved by the *essential* union of them, that is, because he is often called the *spirit* of the *Father* and of the *Son*: but the *Father* and the *Son* were never without their *spirit*, therefore hee is *God* co-eternall with both: Also that which saint *John* saith, that the *spirit* proceedeth from the *Father*: The ancient *Fathers* holding the right faith, do understand, chiefly to be spoken of the *everlasting* proceeding of the *spirit* from the *Father*. And he proceedeth from the *son* first, because he is called the *sons spirit*. Secondly, Because the *son* together with the *Father*, giveth him. Thirdly, Because the *holy Ghost* receiveth the *Wisdom* of the *son*, which

which he revealeth unto us, wherefore he proceedeth of the substance of the son, because he receiveth that of him which is the *sons*. By this it appeareth, what is the *proceeding* of the holy Ghost; namely, the *communicating* of the divine *essence*, whereby the third person of the God-head alone receiveth the same and whole or intire essence from the *Father* and the *son*, as from him whose spirit hee is; for there is nothing in God which is not his essence; and seeing that is *indivisible*, it must needs be whole, and the same communicated unto him, which is in the *Father* and the *son*. As the *spirit* of *man* which is in man, is of the *Essence* of *man*, so the *spirit* of *God* which is in God, is of the *Essence* of *God*, which divine essence is but one; that is, but one *Jehovah* or eternall being, *one essential-ly*; who alone is of none, but himself, communicateth his being to all things, and *preserveth* it in them. Now the Holy Ghost is *Jehovah*, and therefore he is the *same* with the *Father*, and the *son*, not only God *co-eternall*, but also con-substantiall, or God *co-essentiall* with both.

That the Holy Ghost is consubstantiall with the Father and the Son, proved. Rom 8.9. Lev. 16. 1 34 & Heb. 9.7.8. 9.10. Psal. 95.7. & Heb. 3.7. isa. 6 8.9. & Acts 28.25.26.

And

That he is co-equal with the father and the Son, proved.

Gen. 1. 2.

Psal. 33. 6.

1 Cor. 12. 11.

1 Cor. 2. 10.

Acts 1. 16.

Psal. 143. 10.

1 Cor. 6. 11.

Joh. 15. 26.

1 Joh. 5. 6.

Rom. 5. 5. & 8.

26. Isa. 63. 10.

Mat. 12. 31.

Acts 5. 9 E.

phes. 4. 30.

Mat. 12. 28.

1 Cor. 12. 4.

And further, That *he is co-equal* with the *Father* and the *son* is proved by those *divine Attributes and properties* which are attributed and communicated to the holy Ghost. As, first *eternity*, because he created heaven and earth, and because God was never without his spirit. Secondly, *Immensity*, or *unmeasurableness*, as who dwelleth whole and intirely in all the elect. Thirdly, *Omnipotency*, because he, together with the Father and the son, created and preserveth all things. Fourthly, *Omniscieny*, that is, the knowledge of all things. Fifthly, *unchangeableness*. Sixthly, *Infinite goodnesse and holinesse*, and the causing of goodnesse and sanctity in the creatures. Seventhly, *truth not to be doubted of*, & the fountain of truth. Eightly, *Unspeakable mercy*. Ninthly, *Indignation even against hidden sins*. All which do sufficiently prove, that the *holy Ghost* is God, *coequal* with the *Father* and the *son*. Besides, the same *divine works* which are attributed to the *Father* and the *son*, are also attributed to the *holy Ghost*, as the generall creation, preservation and government of the whole world. Like-wise

wise those works which properly be- Job 26. 13. 33
 long to the salvation of his Church; 4. Joh. 3. 5.
 as the *calling* and sending of *Prophets*. 2 Cor. 2. 18.
 The *bestowing* of competent and fit Joh. 14. 26.
graces for the Ministry on Mini- Acts 9. 31.
 sters. The publishing of the Doctrine Isa. 48. 16.
 of the Prophets and Apostles. The Acts 20. 28.
instituting of *sacraments*. The Luke 12. 12.
telling and prophesying of *things* to 1 Cor. 12. 7.
 come. The *gathering* of the Church. 2 Pet. 1. 21.
 Heb. 9. 8.
 The *enlightning* of mens *minde*s. The Joh. 16. 13.
 governing of the *Actions*, and whole Acts 11. 28
 life of the Godly. The *strengthening* Ephes 2. 22
 and preserving of the *regenerate* a- 1 Cor. 12. 13
 gainst the force of *temptation*, even Joh. 14. 26
 unto the end: The *pardoning* of *sins*, Ephes. 1. 17
 and *adopting* the *sons* of God. The Rom. 8. 14.
bestowing of *salvation* and life everla- Acts 16. 6
 sting. All these divine workes being Isa. 11. 2
 attributed to the holy Ghost, Joh. 14. 16
 do Rom 8. 15
 likewise clearly prove, his *co-equality* 1 Cor 6. 11
 with the *Father* and the *son*. Rom. 8. 11

Moreover, Wee finde in the *sa-* Diverse titles
cred scriptures many *Titles* and *Ap-* of the holy
pellations, answerable to the mani- Ghost
 fold effects of his *Power*, *Office*, and
Divinity: For example,

*Jehovah**Isa. 69 Act. 28 25*

The earnest of our inheritance

Ep hes 1 14

The power of the most high

Luke 1 35

The Teacher of the Faithfull

Joh. 14 26

The earnest of the spirit

2 Cor. 1 22

The Oyle of Gladnesse

Psal. 45 7

The seven spirits of God.

Rev. 4 5

The Holy Ghost is called

Interpretation.

1 Cor. 12 10

Sanctification

Rom. 1 4

Supplication

Zach. 12 10

Consolation

2 Thes. 2 16

Revelation

Ephes. 1 17

The grace of God

Acts 14 26

The spirit of

Knowledge

Isa. 11 2

Adoption

Rom 8 15

Counsell

Isa. 11 2

Eternity

Heb. 9 14

Wisdom

Isa. 11 2

Prophecy

1 Cor. 12 10

Holiness

Rom. 1 4

The

The Holy Ghost is called

The spi- rit of	the Father	<i>Joh. 15 26</i>
	the Son	<i>Gal. 4 6</i>
	the Lord.	<i>Isa. 1 12</i>
The earnest of Gods spirit.		<i>2 Cor. 5 5</i>
The teacher of Truth		<i>Joh. 14 46</i>
The mind of Christ.		<i>1 Cor. 2 16</i>

And he is called

An Eternall spirit		<i>Heb. 9 14</i>
A Comforter		<i>Joh. 14 16</i>
A heavenly gift		<i>Heb. 6 4</i>
The holy spirit		<i>Ephes. 4 30</i>
The spi- rit of	Christ	<i>Rom. 8. 9.</i>
	God	<i>Gen. 1 2</i>
	Right	<i>Joh. 16 8 9 10</i>
	working	<i>11 13</i>
	miracles	<i>1 Cor. 12. 10.</i>
	Power	<i>2 Tim. 1 7</i>
	Life	<i>Rom. 8 2 Rev. 11</i>
	Truth	<i>Joh. 14 17 (11</i>
	Promise	<i>Ephes. 1 13</i>
	Grace	<i>Heb. 10 29 Zech.</i>
The hand of God	Love	<i>2 Tim. 1 7 (12 10</i>
		<i>Joh. 26 13 Luke</i>
A free spirit		<i>1 66</i>
A Good spirit		<i>Psal. 51 12</i>
		<i>Nehem. 9 20</i>

And

And he is called	The finger	} Of God.	Luke 11 20
	The pledge		Mat: 12 28
	The witness		2 Cor 5 5
	The seal		Joh 14 16 17 18
	The kisse		Rom 8 16 (26)
	Seed of God		Eph 4 30
	The Intercessor, &c.		2 Cor 1 22
			Cant 1 2
			1 Joh 3 9
			Rom 8 29

1 Joh 2. 27.

Act 2.2.

Mat. 3 16.

Act. 2.3.

He is compared unto *Oyntment*, a *mighty wind*, a *Dove*, and unto *cloven tongues like fire*. Hee is also compared unto a *Cloud*, to *seed*, to *water*, *fire*, and *winde*.

To what the
holy Ghost
is compa-
red, and why.

1 To a cloud

Exod. 13. 21.

1 King. 18. 45.

First; unto a *cloud*, Because that, as the cloud betokeneth a *shadowing* from *heat*, and a *sending downe* of *Rain* (as both Philosophy and experience sheweth) so the spirit of God doth *overshadow* us from the *heate* of the *wrath* of God, it *cooleth* and *refresheth* our scorched soules, and as the *Raine* maketh the *barren* earth *fertile*, and *fruitfull*, so doth the *graces* of Gods *spirit*, make our *barren* hearts *plentifull* in all goods works,

Secondly;

Secondly, to *seed*, Because that, as ^{2.}To seed: in our *naturall* birth, we are *begotten* by the seed of our *Parents*, so in our *new birth* wee are begotten by those *Graces*, that are sown in our hearts by the *holy Ghost*.

Thirdly, to *water*, Because that, ³ To water, as water *mollifieth* the hard earth, ^{The proper-} *fructifieth* the barren ground, ^{ties of water.} *quencheth* the greatest heat, and *cleanseth* the foulest things, so doth the spirit of God soften our *hard* hearts, fructifie our *barren* soules, quench the *heat* of lust, and cleanse us from *all* our *sins*. And so make us to become fit *Temples* for himself to dwell in, or *like the trees that are planted by the water side, which bring forth their* Psal. 1. 3. *fruit in due season.*

Fourthly, to *Fire*, Because he doth ^{4.}To fire. *consume* away the dross of sin, and ¹ Cor. 3. 13. *illuminate* our understanding with the light of truth, and *inflame* our hearts with the *zeale* of Gods glory, and with unfained love, both towards ^{The properties} God and man, yea, as the *fire* hath in ^{of fire.} it (saith *Occumenius*) these three speciall things.

That

That is { 1. *Calorem*
 3. *Splendorem*
 3. *Motionem*

1. Heat, to warme, mollifie, and purifie.

2. Splendor, to give light, and to illuminate.

3. Motion, to be alwayes working.

Even so the spirit of God, first warmeth and heateth the hearts of the Godly, with a fervent and a fiery zeal of all godlinesse, hee mollifieth their hard and stony hearts, and purifieth their souls from all kind of filthiness whatsoever. Secondly, he illuminateth their hearts with the knowledge of God, and heavenly things. Thirdly, he maketh them allwayes to be in action, and never idle. Finally, he is compared to wind, and that, for these five reasons.

5 To wind.

Joh. 9. 8. Exod.

23. 19.

1 Reason.

First, as the wind bloweth where it listeth, so the gifts and graces of Gods spirit are given to whom soever it pleaseth him.

1 Reason.

Secondly, as the winde scattereth the dust, and driveth the chaffe away from the Corne, so the graces of Gods spirit doth winnow the consciences of the saints, and drive away ali

all *wicked* thoughts and cogitations from their hearts.

Thirdly, As the *wind cooleth*, com- 3 Reason.
forteth, and refresheth all those that are *scorched* with the heat of the sun; so doth the *grace* of Gods holy spirit recreate all those distressed people that are *scorched* with the heate of troubles and afflictions, or burned with the *concupiscence* of their sins.

Fourthly, As the *winde carrieth* 4 Reason.
away the ship against the maine and mighty stream; so will the grace of Gods holy spirit, *carry* a man against the current of his *naturall* inclination.

Fifthly, As the *winde* will passe 5 Reason.
unresistably; so will the *grace* of Gods blessed spirit, *work* its own effect, and all the power of darknesse is not able to *resist* it; and therefore he is compared unto a *mighty winde*, because that as the *mighty winde* (we read of in the sacred scripture) *did rend the Mountaines, and break the rocks before the Lord*; so the *grace* of Gods holy spirit, and the *word* of the great *Jehovah* is *mighty* in operation, able to shake the *stontest* & the *prondest*

Why the holy Ghost is compared to a mighty wind;
1 King. 19. 11.

man, and to *break* in peeces the *stou-
niest* heart.

The gifts of
the holy Ghost
1 Cor. 12. 6, 7,
8, 9, 10, 11.

All these severall *operations* which
this holy spirit worketh in the hearts
of the elect, and all those foregoing
Titles and *Appellations* which the sa-
cred *scriptures* do give unto the *holy
Ghost*, do certainly *prove* him to be
the *true* and *everlasting* God. Besides,
if wee further search the holy scrip-
tures, we shall finde, that by the ho-
ly Ghost,

First, The word of wisdom, the
word of Knowledge, Faith, Gifts of
healing, working of miracles, Pro-
phesie, discerning of spirits, diverse
kindes of Tongues, and the inter-
pretation of Tongues, &c. is given,

Heb. 6. 4, 5.

Secondly, By him the godly are
sanctified, and the very Reprobates
have a taste of heavenly gifts, and
of the good word of God, and of the
promises of the world to come.

Exod. 13. 3, 4,

o.

1 Sam. 11.

6. &c.

Thirdly, By him, all excellency in
common gifts of Nature & reason, as
strength, courage, arts and sciences,
Policy and government is given unto
man, yea unto many that never heard
of our Lord and Saviour Jesus Christ.

John 6. 63

1. 14. 17.

Fourthly, Influence perpetuall, ef-
fectuall, and vitall of saving grace
from

from Christ is the head of every true member is given to beleevers, in which sense, the world cannot receive or know the same. 1 Pet 1.2.

Fifthly, By the holy Ghost, vertues charity, constancy, benignity, faith, goodness, joy, longanimity, mildness, modesty, love, patience, and peace of Gal. 5. 22, 23. conscience are gotten; with seven other principall vertues, (to wit) wisdom, understanding, counsell, fortitude, knowledge, godliness, and the fear of God. All these gifts being given by the holy Ghost, do likewise prove him to be a God. Isa. 11.2.

Many of the *gifts* and *graces* of Gods holy *spirit*, are excellently well *deciphered* and set down unto us, under the *properties*, and conditions of those *formes* and figures, wherein the holy Ghost did appear. As,

First, he appeared like a *dove*, when he descended upon our Saviour Christ; because his *dove*-like properties were to be shewed; that hee was *innocent meek*, and *lowly in heart*; for as of all the beasts of the feild, the little silly lamb is, in most *respects*, *best qualified*, & therefore is Christ call'd, *the lamb of God which taketh away the sins of the world*; So of all the *fowls* of Heaven, the

In what respects the holy Ghost is like a Dove.

*Felle caret.
Roſtro non læ-
dit. Optimum
granum elegit.
Gemitum pro
cantu habet.
Juxta flumina
aquarum ſedet.
Innocentia
valet. Volatu
præſta. Thom.
Aquina. de pro-
prietat. colum-
bæ.*

Joh. 14. 16.

17. 18. 26.

Rom. 8. 15. 16.

Joh. 16. 13.

Eph 1. 13. &

4 30. Rom. 8.

23.

Secondly like
cloven
tongues of fire.

Dove in moſt reſpects is moſt excel-
lent: For ſhee is *annunciator pacis*,
the meſſenger and proclamer of
peace; ſhe brought the *Olive Branch*
unto *Noah*; ſhe wanteth *Gall*; ſhee
hath no *bitterneſſe* in her; ſhee ne-
ver hurts with her *bill* nor *clawes*;
ſhe is full of Love, and yet ſhee never
ſings any wanton tune, but *woo, woo*,
is her *matutinus & veſpertinus can-
tus*, her mournfull morning and
evening ſong; and therefore the *holy
Ghoſt* deſcended on *Jeſus Chriſt* like a
Dove; to ſhew theſe *dove-like* qua-
lities of this *Lambe of God*, and to
teach that we muſt be *thus* qualified
like *Doves*, if we ſhould have and
enjoy the ſweet and comfortable pre-
ſence of this *Heavenly Dove*, this *ho-
ly ſpirit of God*, who is in the hearts
of the elect, as the *pledge* of *Chriſts*
preſence, the *witneſſe* of their adop-
tion, the *guide* of their life, the *com-
forter* of their ſoule, the *ſeale* of their
redemption; and the *firſt fruits* of
their ſalvation.

Secondly, He appeared like *cloven
tongues of fire*.

First, Like *tongues*, becauſe (as a
Father ſaith) *Symbolum eſt lingua
ſpiritus*

spiritus sancti, a Patris verbo procedentis; The tongue is a *symbole* of the *holy Ghost*, proceeding from the word of the Father; for as the tongue hath the greatest cognation, and the neereſt affinity with the word, and is moved by the word of the heart, to expreſſe the ſame by the ſound of the voice: (ſaith Saint Gregory) ſo the *holy Ghost* hath the neereſt affinity that may be with the word of God, and is the *expreſſor* of his voice, and the *ſpeaker* of his will, that receiveth of him, and revealeth all unto us.

1. Why the holy Ghost appeared like tongues.

Joh. 16. 14.

Secondly, Like *cloven tongues*, because all tongues and all languages are alike knowne and underſtood of God, and because this holy ſpirit can teach all men all Languages, and the gift of tongues is a gift of God.

2. Why he appeared like cloven tongues.

Thirdly, He appeared like *cloven tongues of fire*; because the ſpirit of God delighteth rather in the zealous and the fervent tongues of ſaint Paul and *Apollo's* that warme the heart, then in thoſe eloquent tongues of Cicero and Demosthenes that delight the eares; for this is the deſire of Gods ſpirit, to kindle the hearts of

3. Why he appeared like cloven tongues of fire.

men, and to set them on fire, with the love of God, and to make them *zealous* in all good things: Indeed *zeal* derived $\zeta\eta\omega$, is a word that's framed from the very *sound* and *hissing noise*, that hot *burning coales* do make when they meet their contraries in any moystned substance, and so *zeal* expresseth *heat*, and zealous men are said to be $\zeta\epsilon\omicron\nu\tau\epsilon\varsigma\ \pi\nu\upsilon\mu\alpha\tau\iota$, such as *burn*, or such as waxe *fervent* in spirit; so, as the Prophet saith, *The fire kindled, and at the last I spake with my tongue*, & zeal is the highest degree of affection *good or bad*, therefore he that doth any thing moderately, though hee may be called $\phi\iota\lambda\acute{\eta}\mu\omega\nu$: a Lover of that thing, yet he cannot be called $\zeta\eta\lambda\acute{o}\tau\iota\varsigma$, because a *Zelot* is so intensive, *Ut quicquid vult, valde vult*, as that to all the objects of his affections, he is excessively disposed, and most earnestly, stretching himself to the very height of his abilities; his love is *fervent*, his desire *eager*, his delights *ravishing*, his hopes *longing*, his hatred *deadly*, his anger *fierce*, his greif *deep*; his feare *terrible*, and so of all the rest of his passions, he hath them all in the *highest pitch*, so that such

Acts 18.25.
Psa. 39.3.

Omnis animi impetus a ratione, vel recta, vel perversa, proveniens ad destruendum vel ad constituendum aliquid; sub hoc verbo, zelus significatur.

such a man, of all the men in the world had most need to have his biasse right, and to be furnished with that most necessary paire of spirituall endowments, namely *Wisdome* and *understanding*, two excellent *graces* and *gifts* to be desired above all the wealth of this world, if wee would but consider the difference betwixt a *Wise man* and a *foole* that is void of understanding: Now there are two sacred scriptures which do tell us what is *Wisdome* and *Understanding*, for in the Book of *Job* it is sayd, *Behold the feare of the Lord, that is Wisdome; and to depart from evill, is understanding*: And *Moses* sheweth the same also, saying, *Behold, I have taught you statutes and judgments, &c. Keepe therefore and do them, for this is your Wisdome and your Understanding in the sight of the Nations; which shall hear all these statutes, and say, surely this great Nation is a Wise and understanding people.*

Of wisdome & understanding by way of digression, first, what they are,

Job 28. 28.

Deut. 4. 4, 5, 6.

Moreover, concerning *Wisdome*, the wise man sayth, that

2 Of the sundry properties in wisdom

Sap. 7. 23.

Sap. 7. 24.

25.

26.

27.

28.

29.

in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, not subject to hurt, plain, loving the thing that is good, quick, which cannot be letted, ready to do good: Kinde to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirits. For wisdom is more moving then any motion; shee passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty. Therefore can no defiled thing fall into her. For shee is the brightnesse of the everlasting light; the unspotted mirrour of the power of God; and the image of his goodness. And being but one, she can do all things, and remaining in her self, she maketh all things new, and in all ages entring into holy soules, shee maketh them freinds of God, and Prophets. For God loveth none but him that dwelleth with wisdom. For shee is more beautifull then the Sun, and above all the order of the stars; being

being compared with the light, shee is found before it, so that as *Menander* saith, σοφία δὲ πλεονεκτῆμα πρῶτον; *Wisdom* is a more precious possession then all riches, and therefore *Nihil sapientiâ ardentius diligitur, nihil dulcius possidetur*, nothing is loved, nothing is desired more than *Wisdom*; and though one man affecteth *honour*, another desireth *wealth*, and a third loveth his *pleasure*, yet all men affect *wisdom*, which as *Aristotle* ^{*Aristot. Me 2. 1.*} saith, is *Cognitio primarum & altissimarum causarum*; or as *Cicero* defines ^{*Cicero Tusc. 4.*} it, *Sapientia est divinarum & humanarum rerum scientia*, and it is the greatest glory and eminency of any man, because a *wise* man in raggs is more to be respected then the greatest *Peer*, that is arrayed in gold and pearles, if he be destitute of understanding.

Saint Basil saith, *Ille intelligens est, qui secundum mentem & rationem vivit*, ^{*Basil. 1. 1. p. 62.*} he is an understanding man, not which *knowes* things, but which *liveth* according to the dictate of his reason and understanding, which is an habit, *Per quem animus ea perspicet quæ sunt*, by which the mind of
man

cero in Rhe-
n. l. 2. Aristot.
Ethic. in l. 5.

Mag. Mor. c. 34.
Intellectus est
habitus princi-
piorum.

The under-
standing how
insatiable.

man doth perceive and see those things which are *principia intelligibilia*, intelligible principles, as *Aristotle* saith; and *Plato* hath one excellent observation of the understanding, *Quod infinitam virtutem in se habet, cum nec humana, nec divina respiciens satiatur, nisi infinitum Deum capiat, qui capacitatem ejus, ab eo manantem, impleat infinitam*, that it hath a most large extent, and is never satisfied with the knowledge of any humane or divine things untill it layeth hold upon the most infinite God, which hath enlarged that capacity unto our soules, and is only able to replenish the same himselve, and therefore the more that any man understandeth, the more he coveteth to understand, untill he understandeth God, without which we understand nothing, but are most truly compared unto the beasts that perish; the whole world being no more able to satisfy our understanding, then a peck of corn is sufficient to fill up all the Vast Regions that are under the circumference of the highest heaven. For the understanding of naturall things, indeed this eye of the

the soule is very peircing *sharpe*, its like the *Eagles* eye that can behold *sub frutice leporem*, & *sub fluctibus piscem*, a hare lurking under the shrub and a fish playing under the wave, we will presume to understand the *times* and *seasons*, and the *secrets* of all Natures works, *heaven* it selfe, and all the *host* thereof, is within the reach of our understanding, it tells you how far it is to every sphere, and it setteth forth the *dimensions* of every star, even to an inch. And yet *blind* man, I dare not be bold to say it, that *Aristotle* himselfe that great *Philosopher* knew not all the knowable things in a *straw*, and therefore, if our understanding be so *dimmed* and so *dulled*, that we can but scarcely perceive *naturall* things, how shall we be able to understand *spirituall*, which are *supra intellectum humanum*, above all humane understanding, because *Reason* cannot peirce into spirituall things: yea all our understanding, though it be the eye of our soule; yet it is full of *darknesse*, and would soon bring us into the pit of ruin and destruction, if the

How sharp our understanding is in naturall things.

Intellectus est vis animi quæ invisibilia perspicit. Ang. de spiritu & anima.

Joh. 3. 12.

The least entity or invisible being, not wholly known by any man.

How dull our understanding is in spirituall things.

same

Ludovicus Ca-
lius Rhodig. leg.
antiq. l. 3. c. 1.
de intellectu
agente & pas-
sibili.

Our soules
must be en-
lightened to
understand
God.

same were not *Dei verbo directus & spiritu divino illuminatus*, directed by Gods word . and illuminated by this spirit of God, which is the spirit of understanding, so that indeed , it is most truly said of *Caelius Rhodiginus*, That although the soul of man needeth no other *extrinsecall* light, but only that which is innate , if *negligence* or *vice* did not corrupt the same, to understand those things which are within it, as is the soul it self, powers, habits, faculties, and all the vertue thereof; yet, *Adeā percipiēda quæ sunt supra ipsum* , to understand those things which are *above* it, and do exceed all humane understanding ; *indiget omnino anima irradiatione ab ipsâ luce veritatis primæ*, The soule doth altogether require to be enlightned with the bright beames of of the first truth, which is God himselfe ; or else man shall never be able to attain unto the least measure of the understanding thereof ; and this irradiation of light from God upon our soules , to the inlightning of our understanding, is called *infusio gratiæ ad divinā contemplanda*, the infusion of Gods Grace to inable us to contemplate

template and to understand *spirituall*
 and divine things; for we finde the
 very *Apostles* themselves could not
 understand the scriptures untill the *Spirit* of God had opened their un-
 derstandings; because the carnall or
 naturall man, cannot perceive the
 things of the *Spirit* of God, and there-
 fore Saint Paul saith, No man can
 say that *Jesus* is the Lord but by the
 holy Ghost, no man can beleieve the
 incarnation, passion, resurrection and
 assension of our Saviour Christ, and
 the rest of the mysteries of true Reli-
 gion but by the speciall helpe and il-
 lumination of the spirit of God;
 nay more, the Prophet David shew-
 eth, that we cannot understand the
 Law of God, which seems to be plain
 enough without any secret meaning
 or hidden mysteries, unlesse wee be
 guided & enlightned by this holy &
 blessed spirit; who is the *Instructor*
 which teacheth us, the *Spirit* of life
 which quickneth us, the water which
 reneweth us, the fire which inflames
 us, the comforter which helps us,
 the *Advocate* which speaks for us,
 and the everlasting fountain and *Spi-*
 rit of Truth, from whom all truth
 and

Luke 24.

1 Cor. 2. 14.

Psal. 119. 18.

34. verse 73.

125. 14.

Rom 7. 14

Joh. 14. 26. &

16. 13.

Rom. 8. 2.

Joh. 6. 63.

Ezeck. 47. 1.

Joh. 3. 5.

1 Cor. 3. 13.

Rom. 8. 26.

Joh. 15. 26.

and celestial riches do flow unto us, and by whom our *infidelity* is turned into *faith*, our *thralldome* into *freedom*, our *poverty* into *plentie*, our *barrenesse* into *fruitfullnesse*, our *sorrow* into *solace*, our *darknesse* into *light*, our *misery* into *mercy*, our *wearinesse* into *strength*, our *mourning* into *mirth*, our *death* into *life*, our *affliction* into *glorification*, and our *Hell* into *heaven*; yea finally, by him the *Angells* are replenished, *Prophets* inspired, *Scribes* are instructed, the *word* is quickned, the *Church* sanctified, the hardnesse of *heart* suppled, the weaknesse of *faith* cherished, the darknesse of the *soule* enlightned, and the mist of *discomfort* dispersed, so that by his presence darknesse is expelled, and by his favour, *soules* from *death* and *hell* are delivered.

O F

CHAP. IV.

OF THE TRINITY IN
V N I T Y



OD is so wonderful
saith Saint Gregory,
*Ut semper debet
considerari per stu-
dium, sed nunquam
discuti per intelle-
ctum*; that hee

How compre-
hensible is our
God. *Greg. ix
quadan homi-
nia.*

Esa. 6.

*Ambrose de
spirit sanct. l. 3
c. 22.*

ought alwaies to be considered, and
admired in our thoughts, but never
pried into by our understandings, for
as Saint Ambrose speaking of the
Seraphims which Esayas saw both
standing and flying, saith, *Si volabant
seraphim, quomodo stabant, si stabant,
quomodo volabant?* If they did flye,
how could they stand, and if they
stood how did they flye? surely this
must passe our best capacities, and
therefore, *si hoc comprehendere
non possumus quod videmus? quomodo
deum comprehendere valemus quem
non videmus*, if wee cannot ap-
prehend that which we do see, how
can

What the
knowledge of
God from a
naturall light.
Rom. 1. 19. 30.

What from a
supernaturall
light.
Joh 1. 18.
Exod. 33. 23

Deut 6. 4.
Iſa. 45. 5.
1 Cor. 8. 4 6
Gen. 11. 7.
Iſa. 63. 7 9. 10.
1 Joh 5. 8.
Gen. 1. 26.
3. 22.

how can wee *comprehend* him whom we *cannot see* ? As for the *Knowledge of God* which is from the *light of nature*, that doth take its rise from *sence*, and can ascend no higher then it is supported, nor go any further then it is led by *sensible objects*, which give us no clearer *knowledge of God*, then the *effects* do of their *cause*; namely, that *he is*, and that *Hee is* not such as they are; but far excelling them in *Essence* and in *Attributes*; as not being compounded, not depending, not finite, not mutable, and the like; but now the knowledge of God which is from a *supernaturall light*, that is meerly by divine Revelation, as that God is the *Father of Christ*, and the *Holy Ghost* the *ineffable bond* of both. Yea, such is our *Knowledge of God* (through the apprehension of faith) in the glorious mystery of the *Blessed Trinity*, whereby wee beleeeve the same God which is *One* in nature or being, is also *Three* in persons or manner of subsisting, *Father*, *Son*, and *Holy Ghost*, for so the scriptures plainly teach us; as, *Let us make man in our image*, and *behold the man is become like*

like one of us, saith the Lord himself;
 to shew that in this *unity* of Essence,
 there is a *plurality* of Persons; and Mat. 3. 16. &
 againe, *The Lord rained upon So* 28. 19.
dom and upon Gomorrah from the Gen. 19. 24.
Lord out of Heaven, that is, the
 Son rained from the Father, as *Ju-*
stin Martyr, Tertullian, Epiphannus,
Cyprian, Irenaus, Eusebius, Cyrill,
 and many others do so expound that
 place: And so the three men that ap-
 peared unto *Abraham*, and that Gen. 18. 1, 2, 3.
 heavenly Harmony of *Cherubims*,
 saying, *Holy, Holy, Holy, Lord* Isa. 6. 3.
God of sabboth, do sufficiently declare
 the *Trinity* of Persons in the *unity* of
 Gods Essence;

Now a *Person* is a *distinct* substi- What a person
 sting of the whole *God-head*, and an is.
 individuall understanding, and in- Joh. 1. 1. & 5.
 communicable subsistence, *living of* 31.
it selfe, and not sustained by Chap. 14. 5.
another: So that the three per- 16.
 sons in the *Trinity*, are not
 three severall *substances*, but three di-
 stinct *subsistences*, or three diverse Col. 2. 9.
 manner of being of one and the same
 substance and divine Essence.

And here wee must consider,
 that the *Essence* doth not beget an
 Essence,

Psal 2.7.

Heb.1.5.

Joh.15.26.

Athanas.2.Dia.
log.de Trinit.

Thom p.1.q.27

ar.1. and 3.

Mornæus de

verit. Ch.18.

Relig.c 5. Kec

herm. 8. ft. m.

Theol.12.c.2.

Aug. de Trinit.

Essence, but the *Person* of the *Father* begetteth the *Person* of the *Son*, and the *Person* of the *Holy Ghost* proceedeth from the *Father* and the *Son* by

an *Eternall* and incomprehensible *spiration*, as if it be lawfull to compare great things with *small*, in the reasonable faculty of mans soule, when the *understanding* considereth it self,

it begetteth an *image* of it selfe, it being in that reflected action, the proper object of it selfe; from the *desire* or appetite of which image, so produced, there ariseth a mutuall *love* and delight betwixt the *understanding* and his *image*; so in the eternall *essence* of the *God-head*, the *Father* looking upon himselfe, begetteth the *image* of himselfe, which is his *son*, and from the mutuall *love* and delight of both these persons one to another, the *holy Ghost* proceedeth, as the common *beam* of these two incomprehensible lights: And as in one sun there are, the *body* of the sun, the sun *beames*, and the *heat*, the beames are begotten of the sun, and the heate doth proceed from both; but the sun it selfe proceeds from none; Even so in the *one Essence*

sence of God, there are the *Father*; the *Son* and the *holy Ghost*, the son is begotten of the Father; the *Holy Ghost* proceeds from both; but the Father is of himselfe alone; and as the son doth *alwaies* beget his beams, and both sun and beames do send forth the heat; so the Father from all eternity ever did, now doth, and ever will beget his son, and both Father and Son do *spire* and *breathe* forth the *Holy Ghost*, and therefore *Origen* saith excellent well, *Salvator noster splendor est gloria; splendor autem non semel nascitur, & deinceps desinit nasci, &c.* Our blessed Saviour is the brightnesse of Gods glory, but the brightnesse of Glory, is not once begotten; and then afterwards ceasing to be begotten; but as often as the light riseth from whence the brightnesse springeth, so often doth the brightnesse of glory arise: And our Saviour (saith hee) is *the wisdom* of God, but the wisdom of God is the brightnesse of that eternall light: *Et ideo salvator semper nascitur*, and therefore as the scripture saith, *Ante colles generat me*, Before the mountains were layd, he begetteth me,

Origen. hom. 6. in Jerem.

Sed quotiescunque ortum fuerit lumen ex quo splendor oritur, toties oritur splendor gloria.

The Father doth ever beget the son,

*Aug. de verbis
Domini.*

That there
are certain si-
militudes of
the Trinity, to
be seen in the
creatures.

Why Power is
ascribed to the
Father, wis-
dome to the
Son, and good-
nesse to the
Holy Ghost,
seeing all and
each of the
three persons
have the same
power, wis-
dome, and
goodnesse.

me, and not (as some do erroneously read it) *Generavit me*, He hath begotten me; so the truth is, that the son of God is ever begotten, and the Holy Ghost ever proceeding. Also as the Fountaine begets a brook, and both the Fountaine and brooke do make the poole, and yet all three is the same water, so the Father is the Fountaine which begets the Sonne, and from the Father and the Son proceeds the holy Ghost, and yet is the Deity of all three the same: In like manner, the fire hath Motion, Light, and Heate, and yet but one fire, and in all other creatures, wee may behold certaine glimps and similitudes, that do after a sort adumbrate, and shadow out this ineffable and expressible mystery; for by their greatnesse, wee may consider the Power of the Father, by their beauty we may see the wisdom of the Son, and by their utility we may note the goodnesse of the holy Ghost: Now amongst the creatures it is wont to be observed (as Saint Augustine saith) that in a Father is found a defect of Power, by reason of his Antiquity, in a Son is seen ignorance by reason of his youth, and

and in experience of things, and in the name of a *spirit*, there seemeth to be a kind of fearfull *vehemency*, as *Quiescite ab homine, cujus spiritus in naribus ejus*, rest not in man, whose spirit is in his nostrills: and therefore least the like might be thought to be in these divine persons, we find *Power* ascribed to the *Father*, *Wisdom* unto the *Son*, and *Goodness* unto the *Holy Ghost*, whereas indeed eachone of them is of the *same* power, wisdom, and goodness, as the others be: so we say with *Justin Martyr*, according as God hath revealed himselfe unto us both in his *word* & his *works*, that the *unity is understood in the trinity* & the *Trinity is acknowledged in the unity*.

Moreover *S. Cyril* saith, that the *Philosophers* have affirmed the *Essence* of *God* to be distinguished into three *subsistences*, and sometimes to have delivered the very *name* of *Trinity*, and the *Jewish Rabbins*, as *Galatinus* saith, have observed this *mystery* out of the *Hebrew names* of *God*, that there are *three in one*, & but *one in three*, and so *Hermes Trismegistus* affirmed that there was one *divinity* or *deity*, in the *Trinity* in these words, *ὡς φῶς ποικίλον πρὸς φῶς τοῦτο τὸ ἓν*

*μονὰς ἐν τρι-
ἀδι ποικίλα, καὶ
τριὰς ἐν μον-
αδί γνωρίζε-
ται.*

*Justin Martyr
in expos. fidei,
c. vii. l. 8. cor. i.
Jul.*

*Galatin de a-
can. fide. l. 2. c.
6. 11. & 12*

*Vide. N. Nan-
celium in proae-
mio, p. 20.*

αἰὶ νῦν νοὸς φωτεινὸς : Καὶ ἔθεν ἕτερον ἦν,
 ἡ πύτου ἐνότης, ἐν πνεῦμα πάντα περιέχον,
 ἐκλὸς τούτου ἔ Θεός, ἐκ ἀγγελῶ, ἐκ ὑπὸ
 ἥς ἄλλη. Πάντων γὰρ κόρις, καὶ πατὴρ, καὶ
 Θεός, καὶ πάντα ὑπ αὐτον, καὶ ἐν αὐτῷ ἐσιν.
 ὁ γὰρ λόγος αὐτε παντέλειος ὢν, καὶ γόνιμος,
 καὶ δημιουργὸς ἐν γόνιμῳ φύσει πεσὼν, καὶ
 γόνιμῳ ὕδατι, ἐγκύον ὕδωρ ἐποίησε,
 There was an intellectuall light be-

A mind full of fore the intellectuall light, and there
 light.

was alwaies an enlightned mind of
 the mind ; and this was nothing else
 then the unity of these, and the spi-
 rit, which containeth all things ; be-
 sides this, there is no God nor An-
 gell, nor any other substance, be-
 cause he is the Lord and Father, and
 God of all things, and all things are
 under him and in him, for his per-
 fect word existing and being fruitfull,
 and a worker or maker of all things,
 fallen in a fruitfull nature, hath plen-
 tifully produced all things : And then
 having sayd these things, he prayeth un-
 to this God, saying, ἐορκίζω σὲ ἕαυτε, Θεῷ
 μεγάλῃ σοφὸν ἔργον, ὀρκίζω σὲ φωνὴν πατρὸς,
 ὡς ἐφθέγγετο πρῶτην, ἡνίκα τὸν πάντα
 κόσμον ἐσπρίξατο : ὀρκίζω σὲ καὶ τὸ μονο-
 γονεὺς λόγος, καὶ τὸ παῖς τὸ εἰκόνις
 πάντα ἰληως ἔσω ; O Heaven, the
 most

Verbum ejus
 perfectum lap-
 sum in secunda
 natura, & a-
 qua secunda
 prolificam fecit
 aquam. Quae
 verba, quia
 sunt in eis quae-
 dam carminum
 vestigia, deinde
 restituta qui-
 dam Orpheo
 vindicarunt.

most excellent worke of the great God, I do adjure thee, and I do ad-
 jure thee, the voice and speech of the
 Father, which hee first uttered and
 spake, when hee established all the
 world, and I beseech thee by thine
 only begotten word, and the Father
 which containeth or upholdeth all
 things, be thou favourable and
 mercifull unto me. *There is no man
 but he would wonder to see in this Au-
 thor the very words of Saint John, and
 yet notwithstanding his bookes were
 translated by the Platonists a long time
 before the coming of our Lord Jesus
 Christ: And it is no marvell though
 we find sayings of his in diverse pla-
 ces which are not written in his Poe-
 mander, considering that hee wrote
 six and thirty thousand, five hundred
 and five and twenty Volumes, that is
 to say, Rolls of Paper, as Jambili- Jambilius in
 cus reporteth. This Hermes or Mer- his 39. chap.
 curius surnamed Ἡρακλῆς, was the of mysteries.
 greatest Philosopher, the cheifest
 Priest, and most prudent Prince of
 Egypt, he flourished before Pharaoh
 in the time of Moses, and was cal-
 led Ter-Maximus, thrice great, be-
 cause hee writ of the Trinity, yea,*

Aug. l. 5. c. 3.
de heresibus.

Saint *Augustine* affirmeth, that hee did compose a booke, whose Title was λόγος & πᾶσις, the perfect word, and that therein hee left written, *Monas genuit monada, & in se suum reflexit ardorem*, which is as much as if hee had said, the *Father* begat the *Sonne*, or the minde begate the word, and from both proceeded the *Holy spirit*.

Also *Theodorus* the *Platonist*, as it is in *Proclus*, affirmeth that there are three cheife workers, whereof hee calleth the one a *substantiall minde*, the other a *mentall substance*, and the third the *Fountain of all life*, and *Theodoret* doth affirme, That *Plotinus* and *Numenius* have collected out of *Plato*, That there are three eternities, *Bonum, & mentem, & universi animam*, Goodnesse, which answereth the *Father*, that is the Fountaine of the Deity, the minde, which signifieth the *Son*, and the soule or life of this whole Universe, which is the *holy spirit*; that as in the beginning

beginning of the Creation, hee pre- GEN. 1. 2.
 siently moved upon the *Waters*, to
 sustain the same; so ever since hee
 spireth and preserveth every living
 thing; and so *Amelius* and ma-
 ny others, are as full and as
 plaine in this point as may
 be, as any man may see,
 that will looke into *Nancelius* *Nancelius* in
 his *Proem*, which hee confesseth *Proem Chal-*
 to have taken out of *Engubi-* *cianus Avicen.*
nus. Thus we see how the *An-*
cient Philosophers, were all of
 one *Opinion* and judgement in
 the *Doctrine* of the *Trinity*,
 wherein they had so much know-
 ledge, as not only was able, I say
 not with *Clemens Alexandrinus*,
 to bring them to salvation, but to
 make them without *excuse* in the
 day of Tribulation, because that
 they knowing God, glorified him
 not as God, but also as doth ex-
 ceede the knowledge of many,
 which make profession of *Chri-*
stianity, and will no doubt rise
 in judgement to condemn them in the
 later day.

The Gentiles
 did conceive a
 certaine kinde
 of knowledge
 and under-
 standing,
 though undi-
 gested and
 imperfect, o-
 vershadowed
 (as it were)
 with humane
 reasonings,
 concerning
 this mystery.

Yet further, as the Philosophers
 have God one and
 indivisible.

have affirmed the essence of God to be distinguished into *three subsistences*, so likewise they have acknowledged the divine *Essence* to be only one *impartible* and *indivisible*. For,

Although many of the Ancient Philosophers (through custom) did celebrate the plurality of Gods, yet notwithstanding they did acknowledge one only true God by nature.
Du. Plessis.

First, *Hermes Trismegistus teacheth*, That there is but one only God : That One is the roote of all things and that without that One, nothing hath been of all things that are : That the same One is called the only good and the goodnesse it selfe, which hath universall power of creating all things : That it is impossible that there should be many makers: That in Heaven he hath planted immortality, in earth, interchange, and universally life and moving: That unto him alone belongeth the name of Father and of God; and that without blasphemy those titles cannot be attributed either to Angels, Fiends, or to men, or to any of all those whom men do call Gods, as in respect of honour and not of nature. He calleth him the Father of the world, the Creator, the Beginning, the Glory, the Nature, the End, the Necessity, the Renewer of all things, the worker of
all

all powers, and the power of all works, the only Holy, the only unbegotten, the only everlasting, the Lord of everlastingnesse, and the everlastingnesse it selfe. *Unto him alone will hee have us to offer up our prayers, our praises, and our sacrifices, and never to call upon any other.*

Secondly, Pythagoras teacheth, That God is but one, not as some think, without government of the world, but all in all: Hee is the orderer of all ages, the light of all powers, the originall of all things; the Cresset of Heaven, the Father, Mind, quickner and mover of all. Yea, and he calleth him the infinite power, from whence all other powers do flow, which cannot be verified but of him alone.

Alledged by Cicero, Plutark, Clemens of Alexandria, and Cyrillus.

Thirdly, Philolaus a Disciple of Pythagoras saith, That there is but one only God, the Prince and guider of all things, who is alwaies singular, unmoveable, like himselfe, and unlike all other things. Also Architas saith, That he esteemeth no man wise, but him which reduceth all things unto one selfe same originall, that is to wit, unto God, who is the beginning,

Philo the Jew and Jamblicus of the sect of Pythagoras.

Hierocles against the Atheists.

Aristot. 14. Metaph. cap. 4. and 1. Phys. cap. 10 lib. 13.

Simplis. l. 1. Phys.

Di. Plessis.

Academicks.

ginning, end, and middle of all things. *And Hierocles one of the same sect, saith, That the same is hee whom they call by the name of Zena and Dia, the Father and maker of all things, because all things have heir life and being of him. To be short, Pherecydes the syrian, the Master of Pythrgoras, Empedocles his successor. Parmenides and Melissus, they all taught the same truth, and so did Xenophanes the Colophonian, as wee be credibly informed by the verses of Parmenides rehearsed by Simplicius; in the which verses he calleth him the unbegotten, the whole, the only one, not which hath been or shall be, but which everlastingly is altogether and all of himself Besides, Of the like opinion were Thales, Anaxagoras, Timeus of Locres, Acmon, Euclide, Archævetus and others of the ancientest Philosophers.*

Socrates the scholmaster of Plato, bath confessed only one God, and (as Apuleius reports) was condemned to drinke poyson, for teaching that the Gods which were worshipped in his time

time, were but vanity: He calleth
God, The Father of the whole world,
who only is or hath being, and who
made the heaven, the earth, the sun,
the moon the times and seasons, and
all other things both heavenly and
earthly, high and low, and whatso-
ever else is, and Plato the Disciple
of Socrates taught the same truth.
And Damascius the Platonist saith,
The one bringeth forth all things,
The one ought to be honoured by
silence: The one (like the sun) is
seen dimly afar off, and the neerer
the more dimly. Also Jamblicus fir-
named the Divine, acknowledged eve-
ry where a divine cause, which is the
beginning, end, and middle of all
things: That there is one God, Ma-
ster of all, at whose hand welfare (is
to be sought: That the end of all
Contemplation is to aime at one,
and to withdraw from multitude un-
to unity: And that the same One or
Unity is God, the ground of all
truth, happinesse and substance,
yea, and of all other grounds them-
selves.

Plato in his
13. Epist. to
King Denis.
Damascius.

τὸ ἐν παντί
εἷναι.

Jamblicus in
his book of the
Sect of Pytha-
goras.

Proclus in Pla-
toes divinity.

ὁ ἑνικός

Θεός

ἡ ἀεὶ βολή

Proclus, (after the manner of the Platonists, which was for the most part wont to be very superstitious) turneth himself oft times aside to many Gods, but yet his resolution is this in expresse words. Who is he (saith hee) that is King of all, the only God separated from all, and the producer of all things out of himself, which turneth all ends unto himselfe, and is the end of ends, the first cause of operations, the author of all that ever is good and beautifull, the englightner of all things with his light? if thou beleeeve *Plato*, he can neither be uttered nor understood. And anon after, Then is it this first simplicity which is the King; the soverainty and superexcellency of all things, incomprehensible, not to be matched with any other thing, uniforme, going beyond all causes, the creator of the substance of the Gods which hath some forme of goodnesse. All things go after him and stick unto him: for he produceth & perfecteth all things that are subject to understanding, like as the sun doth to all things that are subject to sence. To be short, it is the unutterable cause which *Plato* teacheth

teacheth us under two names, in his
commonweale, calling it the very
goodnesse it selfe, and the fountaine
of truth, which uniteth the under-
standing to things that are under-
stood. *And in his Parmenides,* The Εν Δείων
One or Unity whereupon all the di- ἑνάδων
vine unities are grounded, and which ὑποστατικόν
is the Originall of all that is, and of
all that as yet is not. *In his book of the* Proclus in his
soule and of the spirit, he teacheth us a Book of the
way to attain from many multitudes to soule and the
this super substantiall unity, which hee spirit. chap. 32.
calleth the nature grounded in eter- 42.53.
nity, the life that liveth and quick-
neth the waking understanding, the
wellspring of all welfare, the ifinite
both in continuance and power, &c.
Also *Simplicius* saith, Whatsoever is Simplicius up-
beautifull, cometh of the first and on the Edicte-
cheifest beauty: All truth cometh of cius of Arrian.
Gods truth. and all beginnings must
needs be reduced to one beginning;
which must not be a particular be-
ginning as the rest are, but a begin-
ning surpassing all other beginnings,
and mounting far above them, and
gathering them all into himselfe, yea
and giving the dignity of beginning
to all beginnings, accordingly as is
con-

78 ἀγαθόν.

*Porphyrius in
his 2. booke of
abstinence, and
in his booke of
occasions, chap.
21.*

*Plotinus in his
first Ennead.
lib. 8. c. 2. En-
6. lib. 4. cap. 1,
2, 3, 4 & in
the whole 6.
booke and in
the 3. Enn. l. 8.*

convenient for every of their na-
tures. Also the good (saith he) is the
wel-spring and originall of all things,
it produceth all things of it selfe,
both the first, the middlemost, and
the last. The One goodnesse bringeth
forth many goodnesse; The One
Unity many Unities, The one begin-
ning many beginnings. Now, as for
the Unity, Beginning, Good, and
God, they be all but one thing. For
God is the first cause of all, and all
particular Beginnings or Grounds,
are fast settled and grounded in him.
He is the cause of causes, the God
of Gods, and the goodnesse of good-
nesses: *Also Porphyrius acknowl-*
ged the one God, who alone is every
where, and yet in no one place; by
whom all things are, both which are,
and which are not. *This God doth hee*
call the Father, which reigneth in
all: *And hee teacheth us to sacrifice*
our soules unto him in silence, and
with chaste thoughts. *And Plotinus*
saith, That there is one Beginner of
all things. That this Beginner dwel-
leth in himselfe, is sufficient of him-
selfe, and of himselfe bringeth forth
all manner of Essences. That by his
unity

unity he produceth multitude, which could be no multitude, unlesse he abode one.

Moreover Aristotle, or whosoever *The Author of he was that wrote those bookes, De* ^{the books De} *mundo, did finde,* that in this rare ^{calo & mundo,} *peece of worke,* and frame of the ^{not certainly} *world,* there is a most excellēt con- ^{known.} *veighance without confusion; great* ^{The Peripateticks.} *variety, concurring in unity; and diversity of all things without disorder; all which he attributeth to the powerfull working of the invisible God, of whom the said Author conceives,* That for his power hee is most mighty, for his beauty most excellent, for his life immortall, and for his vertue most absolute; yea, the same *Philosopher entring into further consideration of Gods nature, saith,* That although God be but one, yet we call him by many names, as Ζηνα and Δία, because we live by him, ἀνάγκη, because hee is often of an immutable nature; ἐμαρμένη, because nothing is done by chance, but according to his most certaine decree, ἀσπασία, because no man can possibly avoid him, or flye from him, αἰών, because he abideth for ever; and as for that fable (saith hee) of the

*Clotbo ſelum
bajulat. Lache-
ſis net, Atropos
occat.*

*Theſe deſtinies
are but the a-
ctions of God.*

*Morneus de
verit. relig. c. 3.*

*Theophraſtus in
his Metaphi-
ſicks, and in his
book of ſa-
vours.*

*Alexander of
Aphrodiſe, in
his booke of
Providence, &
cyril againſt
Julian the A-
poſtate.*

three ſiſters of the Deſtiny, *Clotbo* that ſpinneth, *Lacheſis* that draweth out a juſt length, and *Atropos* that cutteth off the thred of mans life, it is to be underſtood of God only, who is the begining, miſt, and end of all things. *Hee likeneth him to the great King of Perſia, who from out of his privy Chamber, governed his whole Empire by his power and Officers; ſaving (ſaith he) That the one is God infinite in power, and the other a very baſe and feeble wight. And further he ſaith, That all the names which are attributed to the Gods, are but devices to expreſſe the powers of the onely one God, the Prince and Father of all. And Theo- phraſtus ſaith, That there is one di- vine beginner of all things, whereby they have their beginning and conti- nuance. But in his Book of Savours, he paſſeth further, and ſaith, That God created all things of nothing. But to create of nothing, preſuppoſeth an infinite power, and again, that pow- er preſuppoſeth an unity. And Alex- ander of Aphrodiſe attributeth provi- dence over all things, unto one only God, which can do whatſoever hee liſteth,*

isteth, as appeareth by all his whole discourse. And he was of such renomme amongst all the Aristotelians, that they called themselves Alexandrians after his name. To be short, the most part of the Interpreters and Disciples of Aristotle, found it so needfull to acknowledge one only beginner, and so absurd to maintaine any more then one, that to the intent they might not confess any such absurdity in their Master, they do by all meanes possible excuse whatsoever might in his works, be construed to the contrary.

As touching the Stoicks of the ancientest time, wee have no more then is gathered into the writings of their adversaries; who do all attribute unto them (the maintenance) of the unity and infiniteness of God, according to this which Aristotle reporteth of Zeno, whom Cicero calleth the Father of the Stoicks, namely, That there must needs be but one God, for else there should be no God at all, because it behooveth him to be singularly good, and also Almighty, which were utterly impossible if there were any more then one. Also Cleanthes as Simplicius reporteth acknowledged

The stoicks.

but one God, the cause of all causes.

*Epictetus in
Arrianus.*

Epictetus the Stoick (whose words Lucian and others held for Oracles) speaketh of one onely God. The first thing (saith he) that is to be learned, is, That there is but one God, and that he provideth for all things, and that from him neither deed nor thought can be hidden: Hee teacheth us to resort unto him in our distresses, to acknowledge him for our Master and Father, to lift up our eyes unto him alone, if wee will get out of the mire of our sins, to seeke our felicity there, and to call upon him in all things, both great and small.

*Seneca every
where.*

As for Seneca, hee never speaketh otherwise, What doth God (saith he) to such as behold him? Hee causeth his works not to be without witness. And again, to serve God (saith he) is to Reign. God exerciseth us with afflictions to try mans nature: And he requireth no more, but that wee should pray to him. These ordinary speeches of his shew that hee thought there was but one God. But hee proceedeth yet farther. From things discovered, saith he, we must proceed to things

*Seneca in his
book of the happy
life, and in
his Treatise of
Comfort.*

things undiscovered, and seeke out him that is ancients then the world, of whom the stars proceed. *And in the end he concludeth*, That the world and all that is therein contained, is the worke of God. *So Cicero and Plutarch speak ordinarily but of one God.*

The nature of the Gods, *saith Cicero*. cicero in his booke of the nature of God. is neither mighty nor excellent, for it is subject to the selfe same (be it nature or necessity) which ruleth the

Heaven and the Earth, and the Sea.

But there is not any thing so excellent as God, who ruleth the world, and is not subject to nature; but com-

mandeth Nature it self. *And Plutarch* Plutarch in his treatise of his

Although hee suffereth himselfe to range over often into Fables, yet in and Oracles that are ceased, of

good earnest he speaketh thus, Let us calmness of

not worship the Heaven, the Sun, the Moon, &c. for they be but looking- Mind, &c.

glasses for us, wherein to consider the cunning of him that ordained all things, and all the world is but his Temple. *Moreover, he saith*, That although there were many more such worlds as this is; yet notwithstanding the one only God should governe them all.

Poets.

*Justin to the
Gentiles.**Athenagoras in
his Treatise
concerning the
Resurrection.*

Orpheus among the Poets, was the first that opened the gap to the plurality of the Gods. And yet there is a recantation of his in his Hymn unto Muses, which is called his Testament, that is to say, his last Doctrine, whereunto he would have all men to stick. Lift up thine eyes (saith hee) to the only maker of the world, He is but One, and of that One are all things. He is all in all; hee seeth all and is seen of none; Hee only giveth both welfare and wofull teares and war; He sitteth in Heaven governing all things, with his feet he toucheth the earth, and with his right hand the utmost shores of the sea. Hee maketh the Mountaines, Rivers, and deep sea to quake, &c. This is the Recantation of Orpheus, who is called the Author of the plurality of the Gods. Also Phocilides followeth him in these words, There is but only one God, mighty wise, and happy. And again, Honour the only God. And so Theognis, Homer, Hesiodus, Sophocles, Euripides, Aratus, and many others have delivered the same truth: And as touching the Latins, Ovid in his Metamorphosis, attributeth the Creation

*Phocilides.**Ovid.*

Creation of the world, and of all things therein unto the only one God. *And Virgil doth ordinarily call him the King of Gods and men, and he describeth him shedding forth his power to the uttermost Coasts of Heaven and earth, and with his virtue quickning the world, and all that is therein. Thus we see that the Gentiles did conceive a certain kinde of knowledge and understanding, though undigested & imperfect, overshadowed (as it were) with humane reasonings, concerning God, and that although (through custome) they did celebrate the plurality of Gods, yet notwithstanding they did acknowledge but one only true God by Nature.*

Virgil in his fourth booke of Husbandry, and in other places.

This Truth of the unity of the God-head, may be yet further proved and confirmed by expresse testimonies of sacred Scripture; as heare *O Israel, the Lord thy God is one God,* and therefore know you that *I am God alone*, and *besides me there is none other*, saith the Lord himselfe; to shew the truth and certainty of the unity of his Essence; also Saint Paul saith, *We know that there is none other God but one*, and so wee finde

The unity of the God head proved from Scripture.

Deut. 6. 4 32.
39.
Ila. 44. 6, 7, 8.

I Cor. 8. 4 6.

the same truth expressed in many other places of the Scripture, as *Deut.* 4 35 *1 Sam* 2 2 *Psal* 18 31 *Isa* 37 16 & 45 5 21 & 46 9 *Hos* 13 4 *Mal* 2 10 *Mark* 12 29 32 *Rom* 3 30 *Gal* 3 20 *Ephes* 4 5 1 *Tim* 2 5 *1 Jam.*

Reason sheweth that there can be but one God.

2 19. &c: Besides, reason it selfe sheweth; that there can be but one God, for if there were more Gods then one, then they must be either all without *beginning*, or one must *proceed* from other, either by *creation* or *generation*: That they should be all without *beginning*, is *impossible*; for then it must needs follow, that there should be *multa principia prima, disparata, in una voluntate non convenientia*, many first causes, and unequall beginnings, that could never agree; and be of the same minde and will: and therefore to say they should be all without beginning is most absurd, If one be from the other by *Creation*, then is the second a *creature*, and therefore but *one God* uncreated; & if one be from the other by *generation*, then the first gave the second, either a *part* or his *whole* substance; if a *part*, then is God *partible*, and may be *divided*, which cannot

An unanswerable argument that there is but one God.

cannot be said of such a *spirituall* indivisible substance, & if the first gave the rest his whole *essence*, then have all the same *deity*, and so all must be the same *God-head*. Secondly, God is *infinite*, and therefore but *one*, because that which is *infinite* comprehendeth all things within the circle of it self.

There can be but one infinite.

Thirdly, we are charged to give unto God all our *heart*, all our *strength*, and all our *soul*; if one must have all, there is none left for any other. Fourthly, there is but *one first cause* of all things. God is that *first cause*, therefore he is but *one*. Fifthly, God is *summum ens*, the first and cheifest *being*, as himself professeth, *I am that I am*, & we have learned that of the Prince of Philosophers, that there can be but *one cheifest Being*, *Quia ens & unum convertuntur*, because that being and *one* are all *one*. Lastly, It is impossible there should be many Gods; for seeing it is absolutely necessary, that hee who is God, have all *perfection* of being in himself; to make *many* Gods, were to make them all *imperfect*, and so they can be no Gods, To allow of *Polytheism* (then) is to admit of *Atheisme*,

Deut. 6. 4. 5.

Mark 12. 29.

30.

But one first cause.

Acts 17. 28.

Exod 3. 14.

But one cheifest being.

Why there can be but one God.

he

But one most perfect.

Tertul.l. contra Hermog.c.17.

Or *μονοθεος*
Only one.

Quod in multitudinem extendere numerum Deitatum, eorum duntaxat est, qui laborant multitudinis deorum errore.

Nysen. ad Eustach. l. de Trin. Basl ep. 141. ad Casarium.

The father, the Son, and the holy Ghost are one by nature.

How the persons are distinguished.

he cannot worship *any* God, who acknowledgeth *many* Gods, seeing there can be but *One* most perfect, as but *one* first mover, *one* first efficient, and therefore this *one* God is so absolutely *One*, that he is *One* alone, besides whom there can be *none* other; for we deny all *number* in the Deity, unlesse you mean in the *personall* proprieties: And therefore *Gregory Nysen* saith well, That to extend the *number* of the Deities into a multitude, belongs only unto them, which do erroneously maintain a *multitude* of Gods; for the Catholick Faith is this, *That we should worship the Trinity in Unity, and the Unity in Trinity*, that is, The Trinity of *Persons*, and the unity of *Essence*, because all *number* is to be rejected from the *Essence* of God, saith *Saint Basil*, for the divine *Essence* is so simple, and so numerically *one*, that no *diversity* can be given, whereby the very *Persons* do differ in regard of the *Essence*, so that whatsoever the *Father* essentially is, the *Son* is the same, and the *Holy Spirit* is the same.

But now here wee must observe, that

that although the God-head cannot be *divided* in its Essence; yet the persons may be *distinguished* by their properties; for this is the *property* of the Father, That he *alone* is the Father, and that hee is not from any other, but only of himself; and this is the *property* of the Son, that he *alone* is begotten of the Father *alone*, co-e-quall unto him, and co-essentiall, and this is the *property* of the Holy Ghost, to be not *made*, not *begotten*, but from the Father and the Son equally *proceeding*: And therefore wee say, that these *incommunicable* and *proper operations* of the persons, do so make the true and reall *distinction* of the Persons, that the Father cannot be the Son, nor the Holy Ghost; that the Son cannot be the Father, nor the Holy Ghost; and that the Holy Ghost cannot be the Father nor the Son, so that in a word, all *Three* is the same *Essence*, and yet neither of the three can be the person of the other. Also from these *inward actions* or *operations* of these persons do proceed the *nominall* relations of the one unto the other, as *Father*; *Son* and *Holy Ghost*, which do likewise

Quia hoc est proprium Patris, quod solus est Pater. & quod ab alio non est nisi a se; & hoc est proprium Filij, quod a Patre genitus est solus a solo, & hoc est proprium Spiritus sancti, quod nec genitus, nec ingeniatus est, sed a patre & filio, equaliter procedens.

That the distinction of the persons hindreth not the unity of the Nature of the God-head, although every person intirely holdeth his own incommunicable property

make a *true* & reall distinction of the Persons, for the Father is not a *name* of *Essence*, but of relation unto the Son; and the *Son* is not a *name* of *Essence*, but of relation unto the Father; and so the Holy Ghost proceeding, is not a *name* of *Essence*, but of relation to the Father & the Son; & therefore these *names* are so proper to each person, that the name of the one cannot be ascribed to the other.

Ob. But you will say that the *Son* is called Father, as *Esa* 9 6 He is said to be the Father of eternities.

Sol: I answer, that the name of

The name of
the father is
taken two
wayes

Father is taken two wayes,

- { 1 ἑσσεως, *Essentially*,
{ 2 ὑποστατικως *Personally*

First, *Essentially*, & so in respect of the creatures, each person of the Trinity may be rightly termed *Father*:

Secondly: *Personally*, and so the first person only is *Father*, because he only doth beget his son:

How the fa-
ther is the first
person.

Mat. 28 19.

Joh. 5. 26.

Joh. 10. 30. 38.

Mat. 11. 27.

Joh. 16. 14. 15.

And here by the way we must remember, that the *Father* is the *first* person, not in priority of *dignity*, or of *time*, but of *order* as being the *fountain* of the *Trinity*, communicating (not alienating from himselfe) the whole

whole nature & essentiall attributes of the God-head to the son, and with the son to the Holy Ghost:

Now as touching the *outward actions* or operations of these persons we finde they are not altogether sufficient to expresse their differences, for as *Nazian.* truly affirmeth of the three persons themselves, *Non possum tria discernere quin subito ad unum referar nec possum unum cogitare, quin trium fulgore confundar*; so may we say of their outward operations, that although they be *affirmed* of one, yet may they presently be *referred* to all three, & so we find them in many passages of the holy scriptures, as *redemption & sanctification* to the father, *creation & sanctification* to the son, & *creation & redemption* to the Holy Ghost: So that indeed these *outward workes* of the *Trinity* are so *indivisible*, that we cannot so properly ascribe them to any one, but you see, that they may likewise be ascribed to any other, And besides wee must observe, that whereas the *inward actions* of these persons are *permanent* and *necessary*, these *outward operations* are *transient* and *voluntary*; for that God

Outward operations not altogether sufficient to expresse the differences of the three substances, and why.

Acts 20. 18.

1 Pet. 1. 3.

Joh. 1. 3.

1 Cor. 1. 2.

Psal. 33. 6. Eph 4. 30.

Opera Trinitatis ad extra sunt indivisa

Outward workes voluntary.

in

Pfal. 135.6.

in these things is *Liberrimus Agens*, A free Agent, so that he might have chosen, whether to do them or not do them; and therefore in all these works, *Election, Creation, Gubernation, Redemption, Sanctification, Glorification*, there can be ascribed none other cause, but *Quia voluit*, because he would; *For whatsoever pleaseth the Lord, that did hee in Heaven and in Earth, in the Seas, and in all deepe places*, And therefore I say, these outward actions, and so likewise those Names which are given unto these Persons in regard of these actions, as *Creatour* unto the Father, *Redeemer* unto the Son, *Comforter*, and *Sanctifier* unto the Holy Ghost, are not altogether sufficient to expresse the differences of these persons, because they are common to all three in one Essence.

And yet we finde, that when any Action is determined to the Father, according to the manner of his existence as Father, then do the Scriptures say, *a quo vel ad quem*, from whom, or for whom, or to whom, and when any action is ascribed to the Son, according to the manner of his

Jam. 1.17.
Prov. 16. 4.
Ephes. 3. 21.

his existence as son, then do the scriptures say, *Per quem*, & *in quo*, by whom, or through whom, and in whom; and when any action is assigned to the *Holy Ghost*, according to the *manner* of his existence as *Holy Ghost*, then do the scriptures say, *Quo & ex quo*, by whom, and of whom, and in regard of these expressions, of the *workes* of God by such Phrases, Saint *Basil* doth expound that place of the Apostle, in *Rom. 11* 36 *Of him, and through him, and for him are all things*, to be a plain distinction of the *three persons*, by the *manner* of their *Actions*, as well as their *existence*, because *all things are of the Holy Ghost, by the Son for the Father*, as the same *Author* speaketh.

Ephes. 3. 21. & 1. 3.

Rom. 8. 14.
Joh. 3. 6.

Basil de spiritu sancto c. 14.

And thus you see, That although the divine *Essence* is only *One* impartible and indivisible, yet that there are *three persons* in this one *Essence*; not that the *Essence* begets either *Essence* or person; but because the *person* of the *Father* begetteth the *Person* of the *Son*, and both *Father* and son do eternally *spire* and send forth the *person* of the *Holy Ghost*.

Atbanas. 2 Dialog. de Trinit.

But

Galenus l. 15.
de usu partium.
το ὄπως

τὸ τὸ ὄπως

Nazian. Orat. 1
de Theolog.
ἀλλ' οὐκ ἐν γένε-
σιν

That we
should not en-
quire too far
into the
manner of di-
vine mysteries
A finite un-
derstanding
not possibly
able to com-
prehend this
infinite my-
stery.

But now if any shall further en-
quire of the *manner* how the father
begetteth the son, and how the father
and the son do *spire* and send forth
the holy spirit, I must answer as Ga-
lenus did, in a point far inferiour to
this, which is of infinite profundity;
*How this is done, if you enquire, you
will be taken for one that hath no un-
derstanding either of your own infir-
mity, or of the power of the Creator,*
And the fathers do often dehort us
from the *curiosity* of explaining the
manner of divine mysteries, for that
worthy Nazianzen saith, *You heare
the generation of the son, be not curi-
ous to know the manner, you hear the
Holy Ghost proceedeth, be not busie to
enquire how; And in another place
he saith, Let the generation of God be
honoured with silence; it is much for
thee to have learned, that he was be-
gotten, as for the manner how, we
grant it not to be understood by An-
gells, much lesse by thee. So that here
wee must acknowledge it impossible
that a finite understanding should
comprehend that mystery which is
infinite in its Glory, and therefore
when the minde soares high to con-
ceive*

ceive the truth of the *unity*, it is dazzled with the Glory of the *Trinity*, & when it would conceive the mystery of the *trinity*, it is overcome with the glory of the *unity*. And to illustrate this mystery with *instances*, is to shadow out the light with colours, though the instances are that of the same *sun* in its *body*, *beams*, & *light*, the same *water* in its *fountain*, *spring* & *river*, yea the same *soule* in its *understanding*, *memory* and *will*. And therefore in this *mystery* of the *Trinity*, how in that most simple and single Essence of God, there be certain Persons truly subsisting, *Three* in *One*, and *One* in *three*, differing but not divided, severall but not sundred, many and yet the same; all *one* for their *Nature*, all *distinct* for their *persons*, is a secret of all secrets, passing all reach and understanding of man, rather *reverently* to be *adored*, then too *curiously* to be *searched* into, for that *secret things belong unto the Lord*, and *things revealed unto us*. Let us not therefore, I say, be too curious to enquire how these things can be, but let us faithfully *believe* them to be a *Trinity* of *Persons*, in

Not to be illustrated by any instances.

Deut. 29 29.

the *Unity* of the *Divine Essence*, and each person to have the *whole divine Essence*, so communicated unto it, as that all the three persons must needs be co-eternall, co-essentiall & co-equall. Yea finally because it must be our *cheifest* care to keep our selves within the *limits* of *Faith*; I will hereunto add the *Creed* of Blessed *Athanasius* concerning this most sacred and ineffable mystery.

We must keep within the limits of faith.

Mar. 16. 16.

Mat. 28. 16.

Heb. 11. 6

2 Thes. 1. 8.

Deut. 6. 4.

1 Cor. 8. 4.

1 Joh. 5. 7.

Isa. 6. 3.

1 VVhosoever would be saved, before all things it is needfull that he hold the Catholick Faith, which except every man keep whole and inviolate, hee shall doubtlesse perish everlastingly.

2 And this is the Catholick Faith, That wee worship one God in Trinity, and the Trinity in Unity, neither confounding the persons nor dividing the Essence.

Joh. 5. 32. &

14. 16. &

14. 26 chap. 1. 1 &

5 31 Joh. 10.

30. & 5. 7. 18.

3 For there is one person of the Father, another of the Son, another of the Holy Ghost: But the Divinity of the Father, Son and Holy Ghost is one, the glory equall, the Majesty co-eternall.

Joh. 1. 1. 3. Heb.

1. 2. Joh. 14. 23.

Ephej. 3. 17.

4 Such as the Father is, such is the Son, and such is the Holy Ghost, the Father

Father uncreate, the Son uncreate, and the Holy Ghost uncreate, the Father immense, the son immense, and the Holy Ghost immense, the Father eternall, the son eternall, and the Holy Ghost eternall, and yet not three eternalls, but one eternall, as there are not three uncreated, nor three incomprehensible; but one uncreated, and one incomprehensible.

5 Likewise the Father is almighty, the son almighty, and the Holy Ghost almighty, yet there are not three Almightyes, but one Almighty, even so the Father is God, the son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God: so the Father is Lord, the son is Lord, and the Holy Ghost is Lord, yet not three Lords, but one Lord.

6 For, As we are compelled by the Christian verity to confesse severally each person to be God or Lord, so we are forbid by the Catholick faith, to say there be three Gods or three Lords.

7- The Father is made of none, nor created nor begotten, the son is from the Father alone, not made nor created but begotten, the Holy Ghost is from

Mat-28.20.
Prov.8.25.
Rev.1.8.&.21
6.Gen.1.2. Job
33.4. Rom.8.9.
Joh.16.15.
Rev.1.8.4.8.
1 Job.5.20.
Rom.9.5. 1 Cor
12.11. Acts 5.
3.4. Luke 2.11
Acts 4.24.
1 Cor.8.6.
Job.1.14.
Prov.8.25.
Psal.2.7. Heb.
5. Job 15.26
Rom.8.9.
4.6.

from the father and the son , neither made, nor created, nor begotten, but proceeding. There is then one Father, not three Fathers, one son, not three sons , one Holy Ghost , not three Holy Ghosts,

8 And in this Trinity, none is before or after other, none lesser or greater then other, but all the three persons are co-eternall among themselves, and co-equall , so that in all things, as is sayd, the Unity in Trinity, and Trinity in Unity is to be worshipped ; He then that will be saved, must thus thinke of the Trinity.

Joh. 5. 18. &

10. 30. & 16.

15 Gen 1. 2. 26.

Joh. 2. 23.

Rom. 8. 9. 1 Cor.

12. 3.

Μόνῳ τῷ Θεῷ Δόξα.

FINIS.







